



Government of Bengal

**Report of the
Madrasah Education Committee**

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Report of the Madrasah Education Committee.

CHAPTER I.

Introductory.

A committee composed of the undermentioned gentlemen was appointed in Government resolution No. 4269Edn., dated 27th July 1938, to investigate the problem of improving madrasah education in the province and to make recommendations in the matter in due course:—

- (1) Maulana Muhammad Akram Khan, M.L.C.
- (2) Maulvi Abdur Razzaq, M.L.A.
- (3) Khan Bahadur Maulana Ahmad Ali Enayetpuri, M.L.A.
- (4) Maulana Shamsul Huda, M.L.A.
- (5) Maulana Muhammad Abdul Aziz, M.L.A.
- (6) Maulvi Aminullah, M.L.A. (now Khan Sahib).
- (7) Mr. Shah Syed Golam Sarwar Hossaini, M.L.A.
- (8) Maulvi Muhammad Ibrahijin, M.L.A.
- (9) Khan Bahadur Maulvi Alfazuddin Ahmad, M.L.A.
- (10) Khan Bahadur Maulvi Mahtabuddin Ahmad, M.L.A.
- (11) Mr. Muhammad Barat Ali, M.L.A.
- (12) Khan Bahadur Mr. Muhammad Maula Bakhsh, Assistant Director of Public Instruction for Muhammadan Education, Bengal.
- (13) Shams-ul-Ulama Khan Bahadur Maulvi Muhammad Musa, Principal, Calcutta Madrasah.

In terms of Government notification No. 4293Edn., dated 30th July 1938, Khan Bahadur Mr. Muhammad Maula Bakhsh and Shams-ul-Ulama Khan Bahadur Maulvi Muhammad Musa, members of the committee constituted under the above resolution, were appointed to be, respectively, the Chairman and Secretary of that committee.

2. Khan Bahadur Maulvi Hashem Ali Khan, M.L.A., was appointed a member of the committee in terms of Government notification No. 4845Edn., dated 22nd August 1938; but his services were not available as he was engaged in the work of the Primary and Adult Education Committee.

3. The following additions were made by Government to the personnel of the committee:—

Government notification No. 1310Edn., dated 18th October 1938—

- (i) Maulvi Muhammad Mozammel Huq, M.L.A.

Government notification No. 1373Edn., dated 19th October 1938—

- (ii) Maulvi Dewan Mustafa Ali, M.L.A.

Government notification No. 6239Edn., dated 30th November 1938—

(iii) Al-Haj Maulana Dr. Sanaullah, M.L.A.

Government notification No. 6487Edn., dated 26th December 1938—

(iv) Maulana Muhammad Maniruzzaman Islamabadi, M.L.A.

Government notification No. 1407Edn., dated 2nd June 1939—

(v) The Assistant Director of Public Instruction for Muhammadan Education, Bengal, *ex-officio*.

Government notification No. 2865Edn., dated 13th December 1939—

(vi) Dr. Muhammad Zobair Siddiqi, Head of the Department of Arabic, Persian and Islamic Studies, Calcutta University.

(vii) Maulvi Fazlur Rahman Baqi, Lecturer, Calcutta University.

(viii) Dr. S. M. Hossain, Head of the Department of Arabic, Persian and Islamic Studies, Dacca University.

(ix) Dr. Serajul Haque, Lecturer, Dacca University.

(x) Khan Sahib Maulvi Ziaul Huq, Principal, Rajshahi Madrasah.

(xi) Shams-ul-Ulama Maulana Muhammad Mazhar, Lecturer, Calcutta Madrasah (Retired).

(xii) Shams-ul-Ulama Maulana Velayet Hossain, Professor, Calcutta Madrasah.

(xiii) Maulana Abdur Rahman Al-Kashghari, Lecturer, Calcutta Madrasah.

The gentlemen named under (i), (ii), (iii) and (iv) were, it appears, appointed as members by Government in order perhaps to give a wider representation to the committee.

(v) The appointment of the Assistant Director of Public Instruction for Muhammadan Education as an *ex-officio* member was necessitated by the fact that his predecessor who retired from the service of Government was allowed to continue as a member and Chairman of the committee.

The gentlemen whose names are mentioned under (vi), (vii), (viii) and (ix) were appointed as members to represent the Calcutta and Dacca Universities and the Dacca Board on the committee.

The member mentioned under (x) was taken in to represent the high madrasahs.

The members mentioned under (xi), (xii) and (xiii) were taken in as special Arabic scholars.

4. The Government notification in connection with the continuance of Khan Bahadur Mr. Muhammad Maula Bakhsh as a member and Chairman of the committee is quoted here in full:—

“No. 1407Edn.—2nd June 1939.—The Governor is pleased to order that Khan Bahadur Mr. Muhammad Maula Bakhsh, Assistant Director of Public Instruction for Muhammadan Education, Bengal, shall, after

his retirement, continue to be a member and Chairman of the Madrasah Education Committee, constituted in terms of resolution No. 4269Edn., dated 27th July 1938, and that the Assistant Director of Public Instruction for Muhammadan Education shall be an *ex-officio* member of that committee.

The Governor is also pleased to order further that Shams-ul-Ulama Khan Bahadur Maulvi Muhammad Musa shall be relieved of his duties as Secretary of the committee and that Khan Bahadur Maulvi Muhammad Yusuf, M.A., Head Master, Anglo-Persian Department, Calcutta Madrasah, shall be Secretary of the committee but not a member."

5. The committee held three sittings during 1938, viz., on 20th August, 26th September and 31st December. The first meeting was of a preliminary nature. In the second meeting the main item discussed was the committee's terms of reference. It was at the third meeting held on the 31st December 1938 that the committee passed a questionnaire (Appendix A) which was printed and circulated in February 1939 to representative Muslim opinion in Bengal, including the Head of the Department of Arabic and Islamic Studies, Dacca University, and the Heads of Islamic Intermediate Colleges and High and Senior Madrasahs, according to the list prepared and approved by the committee at that meeting. All replies to the questionnaire which were received during the months of February, March and April 1939 were placed before the committee at a meeting held on the 4th May 1939. As it was difficult to consider the large number of replies in manuscript, it was decided that these should be printed and a copy of the printed document supplied to each member at least a month before the date of the next meeting, so that he might get sufficient time to study it. The Chairman went on leave from 1st June 1939 preparatory to retirement, and the Principal of the Calcutta Madrasah was also relieved, at his request, of the office of the Secretary of the committee. So nothing practically was done during the period from 5th May 1939 to 27th September 1939 when the Chairman was appointed as Special Officer for the formulation of schemes for the advancement of Muslim education and was asked to take up in the first instance the work of reorganisation and reform of madrasah education. Immediate steps were taken to push through the work of the committee. The replies to the questionnaire were printed and circulated to the members in November 1939, and the following meetings of the committee were then held:—

- (a) Fifth meeting held on 20th and 21st December 1939.
- (b) Sixth meeting held on 5th, 6th, 7th and 8th February 1940.
- (c) Seventh meeting held on 27th, 29th, 30th and 31st March and 1st and 2nd April 1940.
- (d) Eighth (final) meeting held on 8th, 9th and 10th May 1940.

6. The proceedings of these meetings (Appendix B) and a list of the resolutions given in Chapter IV of this report will show that the committee paid very careful attention to the main issues involved in the problem of improving madrasah education—both old and new—and made definite recommendations for its solution; these recommendations have been dealt with in Chapter IV of this report. But the committee has not been able to draw up finally draft syllabuses on the

subjects which it is proposed to teach in madrasahs. This work, the members think, cannot satisfactorily be done unless the committee is allowed to continue its work for some time more. For this purpose it is necessary to make provision of funds for travelling allowance of members for attending further meetings and also for travelling allowance of the members of a touring sub-committee for visiting important centres of Islamic culture and learning in and outside Bengal. A small sub-committee consisting of three or four members may be permitted to visit some centres of Islamic culture and learning outside Bengal, such as Deoband, Rampur, etc. The members of the touring sub-committee for Bengal need not be the same for all the centres to be visited; it will, in fact, mean a splitting up of the committee into several groups. The Chairman will, of course, visit all the centres. This procedure will guard against incurring a large expenditure.

7. Meetings of the committee were generally held during Assembly sessions. But, as the Assembly members often complained that they had hardly any time to pay sufficient attention to an important matter like this during Assembly sessions when they were otherwise busy, some of the meetings had to be held when the Assembly was not in session. Out of 26 members of the committee 14 are M.L.A.'s and one is an M.L.C. Of the 11 members who are not connected with the Legislatures only three had to be paid travelling allowance for the meetings attended by them. It will be evident that in carrying on the work of the committee the question of economy in expenditure was always kept in view. The expenditure incurred so far, on account of travelling allowance of mufassal members, amounts to Rs. 8,326, viz., Rs. 2,976 in 1938-39, Rs. 2,634 in 1939-40 and Rs. 2,716 in 1940-41. While it was possible to keep the expenditure down by holding some of the meetings during Assembly sessions, it is obvious that this procedure has involved some delay in the progress of the work. If the suggestion made, in paragraph 6, is accepted by Government, the additional amount required to complete the work of the committee may roughly be estimated at Rs. 10,000.

8. The proposal to visit centres of Islamic learning is very sound in principle. The Muslim Education Advisory Committee of 1931—1934 visited local educational institutions in various centres. Shams-ul-Ulama Maulana Abu Nasr Muhammad Waheed visited centres of Islamic learning in Egypt, Palestine, Syria and Turkey, as well as the Oriental institutions in Budapest, Vienna and Berlin, and the Ecole des Langues Vivantes of Paris, before the draft of the reformed madrasah scheme was drawn up at a Conference at Dacca. The Reformed Madrasah Scheme which took its final shape in July 1914 was taken up in 1909-10. Committee work dealing with important problems of reorganisation always takes a fairly long time. This committee is, therefore, of opinion that the period for which it has already functioned was hardly sufficient for the completion of the work entrusted to it. It may be observed here that contrary to expectations the introduction of the reformed system of madrasah education has not limited the scope of the orthodox madrasah education. In fact, the number of old scheme madrasahs has increased considerably. The problem is now a twofold one, viz., reform and reorganisation of both the systems—old and new—a task by no means easy and simple. Naturally, therefore, this committee will require more time if the very difficult and responsible work entrusted to it is to be completed in a satisfactory manner.

CHAPTER II.

History of Madrasah Education in Bengal.

Education in India in pre-British days, specially during the Muslim rule, is briefly described in the following quotation from the Report of the Education Commission of 1882:—

“After the Mussalman conquest, the mosque became in India, as in other countries of Islam, a centre of instruction and of literary activity. Education alike among the Muhammadans and the Hindus is based upon religion, and was supported by endowments and bequests in *pros usus*. The East India Company found the four ancient methods of education still at work; in the instruction given by the Brahmins to their disciples; in the tols, or seats of Sanskrit learning; and in the maktabas and madrasahs, or the schools and colleges of Muhammadans; and in a large number of humbler village schools which also existed. These village schools gave an elementary education to the trading classes and to the children of petty landholders and well-to-do families among the cultivators.”

2. “On the 12th August 1765, Shah Alum made over to the East India Company the formal grant of Dewani (collection of Government revenue). This grant effected no actual change in the political condition of the Mussalmans; the official language according to the treaty continued to be Persian and fiscal and judicial administration was carried on in accordance with Muslim law. Realising the need for an institution which would train officers qualified in Muslim law, Warren Hastings in 1781 established the Calcutta Madrasah.”* The earliest record regarding the Calcutta Madrasah is a Minute by Warren Hastings, dated the 17th April 1781. It appears from the said Minute that the Madrasah was founded for “the instruction of young students in the Muhammadan Law and in such other sciences as are taught in the Mahomedan schools.” An institution of this type was required for training candidates for the “numerous offices of Government which required men of improved abilities to fill,” and particularly as “care had been occasionally observed to select men of the first eminence in the science of jurisprudence as Judges in the Criminal, and Assessors in the Civil, Courts of Judicature.”

3. The effect of the transfer of the Dewani upon the Mussalmans of Bengal was stated as follows by Warren Hastings in another Minute in which, on the eve of his departure from India, he enters into a further exposition of the purposes for which he had founded the Madrasah:— “It has been deemed expedient on maxims of sound policy to continue the administration of the Criminal Courts of Judicature, and many of the most important branches of the Police in the hands of the Mahomedan officers. To discharge with credit, the duties and functions annexed to these jurisdictions, it is necessary that the persons who hold them should not only be endowed with natural talents, but also that they should be possessed of a considerable degree of erudition in the Persian and Arabic languages, and in the complicated system of Laws founded on the tenets of their religion. This species of erudition has for some years past been much on the decline; since the

*Report of the Calcutta University Commission, 1917-19, Volume II, page 108.

management of the Revenues has been taken into our hands it has chiefly been carried on by the English servants of the Company, and by the Hindoos who from their education and habits of diligence and frugality possess great advantages over the Mahomedans, in conducting all affairs of finance and accounts. In consequence of this change the Mahomedan families have lost those sources of private emoluments which could enable them to bestow much expense on the education of their children, and are deprived of the power which they formerly possessed of endowing or patronising public seminaries of learning. The Fouzdar Department which affords but a bare subsistence to the officers employed in it neither possesses the means of encouraging, nor holds out a prospect capable of inducing the sons of the once respectable, but now decayed and impoverished Mahomedan families to qualify themselves for succeeding to the duties of it by a long and laborious course of study. These reflections about four years ago suggested to me the idea of founding a Madrasah or College for the cultivation of Mahomedan literature in the town of Calcutta."

4. The following extract from Appendix A to "Selections from Educational Records", Part I, by Sir Henry Sharp, C.S.R., C.I.E., gives a brief account of the Calcutta Madrasah from 1781 to 1823:—

"Analysis of Fisher's Memoir and Supplement."

"The Calcutta Madrasah was founded in 1781 by Warren Hastings, who provided a building at his own expense. This expenditure was afterwards charged to the Company. The Bengal Government also assigned lands of the value of Rs. 29,000 a year for the support of the institution. The original intention was to promote the study of the Arabic and Persian languages and of the Muhammadan Law with a view to supplying officers for the courts of justice. In 1785 the lands were assigned by a Sanad to Muhammad Mujeeb-ud-din, the Superior, and to his successors. In 1788 complaints of grave misconduct were received and the management was assumed by Government. In 1791 the institution was again found to be in a state of disorder, and a new Superior was appointed and the management placed in the hands of a committee, and regulations were framed. In 1812 Dr. Lumsden reported that the institution was again in a state of inefficiency. In 1818 a similar report was made by the Committee who recommended the appointment of a European Secretary. Captain F. Irvine was appointed with a salary of Rs. 600 per mensem; and the Government at the same time fixed the revenues of the Madrasah (Mahal) at Rs. 30,000 per annum. In 1821 the Committee reported on the lack of books—the stock consisting of only 12 volumes—and Government agreed to an expenditure of some Rs. 6,000 for the formation of a respectable library. In the same year new regulations were framed. In 1822, the Committee submitted a report of the first annual examination which appears to have been a success.

In 1822 Dr. Lumsden was appointed Secretary. In the same year the Committee reported that "the prejudices of the preceptors opposed considerable obstacles in the way of reform."

"In consequence of the unhealthiness of the original site, of the Madrasah building*,.....the Government resolved in June 1823,

* The original Madrasah building stood on the southern side of the present Bow Bazar Street exactly on the spot on which stands the building formerly occupied by the Zenana Mission of the Church of Scotland.

to construct a new College in a more suitable locality known as Colingah (now Wellesley Square), and occupied chiefly by Muhammadans. For this purpose a sum of Rs. 1,40,537 (a portion of the expense being defrayed by the sale of the old premises) was sanctioned for the purchase of the ground and erection of a new College building. The foundation stone was laid on the 15th July 1824 and the establishment moved into it in August 1827.**

The Calcutta Madrasah was started as a free institution. There were 40 scholars receiving stipends varying from Rs. 5 to Rs. 7. Provision was made to increase the number of scholars to 100.

5. In 1828 the British Government directed a general examination of the title deeds on which real estate was held throughout Bengal. There followed eighteen years of special legal investigation, as a result of which a considerable amount of landed property was resumed by Government. Muslim educational institutions and foundations which were many in number supported by endowments suffered most. Dr. (after Sir) W. W. Hunter observes in his book entitled "The Indian Mussalmans": "There can be no doubt whatever, that from those resumptions the decay of the Muhammadan system of education dates."

6. The earliest efforts of the East India Company were confined to the encouragement of oriental learning, and the establishment of the Calcutta Madrasah and a Sanskrit College of the old type is the outcome of such efforts. Other influences were, however, at work which forced the Company into new fields of educational activity. For many years the medium and the character of the instruction to be given in Government institutions were the subject of a vigorous controversy between the Anglicists and the Orientalists. The former urged that all instruction of the higher kind should be given through the medium of the English language and should be in accordance with modern ideas. Whereas, the latter wished to maintain the study of the oriental classics in accordance with the methods indigenous to the country. For some years the views of the Orientalists prevailed in the General Committee of Public Instruction. But it was Macaulay's advocacy of the English education that turned the scale against the Orientalists. His famous Minute of 2nd February 1835 was adopted by the Government of Lord William Bentinck in their resolution of 7th March 1835, which plainly declared for English as against Oriental education. By Act XXIX of 1837 (Appendix K) Persian was finally abolished as the language of judicial and revenue proceedings. Thenceforth, all official business was to be conducted either in English or in Bengali so far as Bengal was concerned. Objections against the discontinuance of Persian as the language of Judicial and Revenue proceedings were made from different Provinces of India, e.g., Bengal, Bihar, North-Western Province. Appendix K contains the précis of a petition from 481 inhabitants (including 199 Hindus) of the Dacca district in favour of the continuance of the Persian language in conducting public business. It was forwarded on the 8th March 1839 by Mr. J. F. G. Cooke, the then officiating Judge of Dacca, to the Secretary to the Government of Bengal, for submission to His Honour the Deputy Governor of Bengal. The Bengali language was at that time a very imperfect one; the idiom

of one district did not correspond with that in another; nor were the letters used in different places the same; its style was crabbed. It was hardly a suitable substitute for Persian. The Bengali language was at that time not taught in any of the Muslim educational institutions. The Mussalmans of Bengal felt that the Act forced them to learn not only the language of their foreign rulers but also the language of the subject races. All this came about at a time when the minds of the Mussalmans of Bengal were unsettled by reason of the Resumption Proceedings.

7. A few years after the issue of the Government resolution of 1835, several efforts were made by the Orientalists to rescind the resolution and to revert to the previous policy in favour of the classical languages of India. But they received no encouragement from the Government; and in 1839 Lord Auckland published a Minute which finally closed the controversy. The purport of this Minute was, "that although English was to be retained as the medium of higher instruction in European literature, philosophy and science, existing oriental institutions were to be kept up in full efficiency, and were to receive the same encouragement as might be given to the students at English institutions. Vernacular instruction was to be combined with English, full choice being allowed to the pupils to attend whichever tuition they might individually prefer."*

8. The first English class which was established in the Calcutta Madrasah in 1826 was reorganised as an English school in 1829. About the year 1833 the Committee of the Madrasah tried to make attendance at the English classes compulsory and even increased the value of the stipends from Rs. 2 to Rs. 5 a month available for that branch of study. But all efforts to popularise the classes among the Madrasah students were unsuccessful. During the period from 1829 to 1851 they turned out only two Junior scholars. In 1847 Anglo-Arabic classes were opened for the exclusive benefit of the students of the Arabic Department; but these classes also failed.

During a period of 22 years from 1829 to 1851 the average number of pupils in the Madrasah was 72 per annum.

9. In 1850 on the recommendation of the Council of Education Dr. Aloys Sprenger, a well-known Arabic scholar, was appointed as Principal of the Calcutta Madrasah. In 1851 he introduced, on his own authority, certain reforms into the studies and discipline of the Madrasah. This led to serious disturbances. The Council of Education thereupon appointed a Committee of Enquiry, and after considering the report of the Committee, the Council, in 1853, recommended to Government that, "the present English and Anglo-Arabic Classes should be closed and that in their stead an Anglo-Persian Department should be organised upon such a scale and with such an establishment as to afford the means of acquiring a thorough English education as far as the Junior English Scholarship Standard"† Persian was to be taught simultaneously with English in the Anglo-Persian Department. The Council of Education summed up the general trend of their recommendations as follows:—"The whole aim of the Council, in the proposals offered in the present report in respect to the Mahomedan College, is, while maintaining its distinctive character as an efficient

* Howell's Note on Education prior to 1854, page 42.

† Bengal Past and Present, Volume VIII, page 99.

seminary of the Arabic instruction for the learned classes of that community, to infuse into it the same spirit of progress, and of adaptation to the wants of the present time, which so honourably distinguish the Sanskrit College, under the superintendence of the singularly able and enlightened scholar, under whose care as its Principal, the latter College has the good fortune to be now placed" (Appendix D).

The approval of the Marquis of Dalhousie, the then Governor-General of India, to these proposals was communicated to the Council of Education on the 21st October 1853.

The number of pupils in both the departments of the Madrasah was 173.

10. With the introduction of the English system of education the Calcutta Madrasah lost its importance as a recruiting ground for the public services. It remained, however, as a seat of Islamic learning on the orthodox basis. And so also the Hooghly Madrasah which was established in 1817. The Madrasah course itself stood in urgent need of modification even on its own account. The course was framed to serve a special purpose which no longer existed. In its basic conception it differed from the traditional Islamic course pursued in the seats of Islamic learning both in India and abroad where Hadis and Tafsir (Exegesis) formed the pivot of the whole course. It was, therefore, hopelessly poor on the side of truly Islamic culture. The curriculum of the Calcutta Madrasah about the year 1833 was thus described by its Secretary: "The period of study covered seven years and at the end of this period or earlier, the successful student obtained a certificate. The course of study was: first year—Law and General Literature including grammar; second year—Law and Arithmetic; third year—Law and Geometry; fourth year—Law and, at the option of the student, either Logic, Rhetoric, Metaphysics, Natural Philosophy, Astronomy or Theology; fifth year—Law including the regulations of Government and any one of the foregoing subjects which the student might select. The studies of the sixth and seventh years of the course were apparently on the same lines as those of the fifth year."* On the secular side the course had very little to offer; even the very vernacular of the province did not find a place in it; History and Geography were omitted; Arithmetic up to the Double Rule of Three and only one book of Euclid were taught. It was obvious that the course outlined above was as defective on the Islamic side as it was on the secular side. It could hardly produce men capable of holding their own in the administration of the country and in the race of life, nor could it minister properly to the spiritual, social and other needs of the community. It failed to diffuse through its alumni that Islamic learning and culture which has ennobled the history of Islam and contributed so much to the civilisation of the world itself.

11. A new epoch in the history of English education in Bengal began with the foundation of the Calcutta University in 1857. But the new system of education did not appeal to the Muslims, divorced as it was from religious instruction—a thing unknown to Islam. Besides, there was no provision for the teaching of Arabic and Persian in the new University system. The Despatch of 1854 included "the Mahomedan madrasahs" in the list of institutions "worthy of being affiliated to the Universities." But neither Calcutta Madrasah nor any other madrasah was included within the Calcutta University scheme.

While the express purpose of the University scheme was the diffusion of Western learning, the primary object of madrasahs was the imparting of a particular type of oriental culture. This was probably the reason why madrasahs were not included in the University system. A section of the Muslims, however, think that the Calcutta Madrasah with all its branches should have been incorporated with the University system with such modifications as might have been needed for the purpose. It is however still possible to bring the Calcutta Madrasah into some connection with the Calcutta University. This will be discussed in Chapter IV.

12. In 1858 Principal Captain William Nassau Lees submitted to Government a special report on the Calcutta Madrasah in which he pointed out that the English Department had improved, but the Arabic Department had shown no signs of improvement. After considering the report His Honour Sir Frederick Halliday, the then Lieutenant-Governor of Bengal, recorded a Minute in which he recommended that the Arabic Department of the Madrasah should be abolished, that the Anglo-Persian Department should be retained, and that Arabic Chairs should be created and attached either to the University of Calcutta or to the Presidency College. But the Government of India did not agree to these proposals; and the Secretary of State confirmed the decision of the Government of India that the Arabic Department should not be abolished, but that the reforms advocated by the Council of Education in 1853 (Appendix D) should be carried out and greater powers should be placed at the hands of the Principal. But the condition of the Calcutta Madrasah continued to be unsatisfactory. On a representation by the Mussalmans the Anglo-Persian Department of the Calcutta Madrasah was raised to the status of a second grade college in 1867. Only six students joined the College when the classes were opened. In the year following the number of students fell to four; and in the third year there were only three students all of whom left during the session.

In 1869 the Arabic Department contained 115 pupils. There were 28 scholarships tenable by the scholars of this department. The Anglo-Persian Department contained 300 boys.

13. In 1869 a Committee was appointed by Government to enquire into and report on the condition of the Calcutta Madrasah. As a result of this the College Classes of the Anglo-Persian Department were closed down. The Committee also recommended certain changes in the management of the institution and suggested a new curriculum. A Committee was appointed by Government in March 1871 for the management and supervision of the Calcutta and Hooghly Madrasahs. This Committee considered the measures to be adopted in order to carry out the reforms and changes in the Calcutta and Hooghly Madrasahs recommended by the Committee of 1869. The recommendations of this Committee were approved by Government in August 1871. The following was the new Arabic course prescribed for the Arabic Department:—

1st Class.—Sullam, whole; Musullam, whole; Shifai, first half; Hidayah, five chapters; Makamat Hariri, first half; Mutawwal, as much as printed.

2nd Class.—Mutanabbi, first half; Mukhtasir-i-Maani, second half; whole of Tauzi; Mir, whole; Tarikhul Khulafa, second half; Hidayah, four chapters.

3rd Class.—Nurul Anwar, second half; Mukhtasir-i-Maani, first half; Sharhi Vikaya, seven chapters; Qutbi, second half; Sabai Muallaka, whole; Tarikhul Khulafa, first half.

4th Class.—Law of Inheritance, whole; Sharhi Mulla, second half; Nurul Anwar, first half; Ajabul Ujab, first half; Qutbi, first half; Sharhi Vikaya, five chapters.

5th Class.—Sharhi Tahzib, whole; Sharhi Mulla, first half; Anwar Suhaili, two chapters.

6th Class.—Kafiah, whole; Mizani Mantiq, whole; Fusul Akbari, second half; Nafhat-ul-Yemen, first chapter; Akhlaki Muhsini, first twenty chapters.

7th Class.—Hidayat-un-Naho, whole; Fusul Akbari, first half; Nafhat-ul-Yemen, half of first chapter; Sharhi Miat, whole; Gulistan, four chapters.

The course of studies for the eighth class is not available.

Besides Arabic and Persian there was provision for the teaching of English, Urdu and Bengali.

Some of the other recommendations of the Committee are

(1) that the Arabic Department should be divided into eight classes, the first four being called the higher classes and the next four the lower classes;

(2) that in the first four classes three hours shall be devoted to Arabic, two hours and-a-half to English, etc.; and in the lower four classes two hours per diem to Arabic, two hours to English and an hour and-a-half to Persian, Bengali, etc.;

(3) that before admission takes place into the eighth class the candidate must possess a slight elementary knowledge of Arabic grammar, and also be able to read Persian and to read and write Urdu (the minimum age of admission being 13 and the maximum 15).

The above course which was further revised in 1877 continued to be in force in the madrasahs in Eastern Bengal till the reformed madrasah course sanctioned in 1914 was introduced in April 1915. It also continued to be in force in the madrasahs in Western Bengal till the changes recommended by the Earle Conference were given effect to in 1909.

The attendance in the Government madrasahs at the close of the year 1869-70 was as shown below:—

					Number on the rolls on 31st March 1870.
Calcutta Madrasah	..	..	..	..	98
Hooghly Madrasah	..	..	..	..	49

14. As regards spread of general education among the Mussalmans, matters were hardly in a more promising condition in 1870 than in 1832. The Higher English education was not cultivated in any appreciable degree. The only serious attempt made to attract Mussalmans to the English system of secular education was, as already stated, the establishment of the Anglo-Persian Department of the Calcutta Madrasah. Otherwise, the backward condition of the Mussalmans as a community continued to be ignored till the year 1871

when Dr. (later, Sir) W. W. Hunter sounded a note of alarm in his book entitled "The Indian Mussalmans" and pointed out that the English system of secular education had failed to attract the Mussalmans to it. He attributed the general apathy of the Mussalmans to Western system of education to three main causes, viz., (1) want of Muslim teachers, (2) absence of provision for the teaching of Muslim languages, and (3) absence of any arrangement for imparting religious instruction. In August of the same year the Government of India issued a resolution (No. 300) on Muslim Education which was the first of a series of important measures adopted by Government for encouragement of education among the Mussalmans. His Excellency the Earl of Mayo observed:—

"It is much to be regretted that so large and important a class, possessing a classical literature replete with works of profound learning and great value, and counting among its members a section specially devoted to the acquisition and diffusion of knowledge, should stand aloof from active co-operation with our educational system and should lose the advantages, both material and social, which others enjoy."

This resolution which contained the views of the Government of India regarding encouragement of Muslim education was circulated to all local Governments for their opinion. The Government of India under the Earl of Northbrook reviewed the reports received from the local Governments and Administrations in a resolution, dated 13th June 1873. On the 29th July 1873 Sir George Campbell, the then Governor of Bengal, issued a resolution in which the various measures adopted for the improvement of Muslim education in Bengal were recorded. One of these measures was the establishment of three new madrasahs at Dacca, Chittagong and Rajshahi, each of which was placed under an Arabic scholar of repute, assisted by a competent staff of Maulvis. It was intended that in each of these madrasahs the full course of the Calcutta Madrasah should be taught; English was to be added to the course wherever the pupils showed a desire to learn the language. The Calcutta Madrasah was reorganised with arrangements for the more thorough teaching of the Arabic and Persian languages with a reasonable amount of Muslim Law. The object which the Government of Bengal had in view in extending the system of Madrasah education is explained in the quotation given below from their letter No. 2019 Edn., dated 19th July 1876, addressed to the Director of Public Instruction, Bengal:—

"It was a matter of complaint that Government schools and colleges did not supply the course of education which Muslim gentlemen desired their sons to receive. It was to supply this defect that the Madrasahs at Chittagong, Dacca and Rajshahi were established. The encouragement of the study of oriental literature for its own sake was a very subsidiary part of the plan. The main purpose was to found institutions which should realise the Muslim ideals of liberal education."

Subsequent pages of this report will show how far the scheme devised in 1873 succeeded in achieving the object aimed at.

15. The following is a comparative statement of the attendance and expenditure of all madrasahs under Government management during the two years 1884 and 1885. The Hooghly, Dacca, and Chittagong Madrasahs and the Oriental Department of the Rajshahi College were

maintained from the Mohsin Fund. The allotments were as follows— to Dacca Rs. 10,400, to Chittagong Rs. 7,000, to Hooghly Rs. 3,600 and to Rajshahi Rs. 3,000.

Madrasah.	Number of pupils in—	Receipts from Government—		Total expenditure—	
		1884.	1885.	1884.	1885.
		Rs.	Rs.	Rs.	Rs.
Calcutta (Arabic Department) . .		11,464	9,264	12,737	10,821
Hooghly . . .	39			5,613	2,519
Dacca . . .	350			13,410	12,273
Chittagong . . .					9,121
Murshidabad Nawab's Madrasah			16,165		16,165
Rajshahi . . .					2,386
Total . . .					53,285

As the Rajshahi Madrasah declined in strength the Government of Bengal ordered it to be closed down in 1883. But in deference to strong Muslim feelings it was retained as a junior madrasah as an adjunct to the Rajshahi College, and the course followed was that prescribed for the Junior Department of Calcutta Madrasah.

There were also four recognised madrasahs under private management—(1) the Joraghata Madrasah at Hooghly which received a grant of Rs. 40 from the Mohsin Fund, (2) Cox's Bazar Madrasah which was given a grant of Rs. 40 a month from Government, (3) Mir Ahiya Madrasah which was supported from the Mir Ahiya Endowment and was a feeder to the Chittagong Madrasah, and (4) Sirapur Madrasah in the Hooghly district which was supported by a grant given by Government in lieu of the endowment land made over to Government in 1772.

Thus on the 31st March 1885 there were altogether 10 recognised madrasahs with 1,386 pupils of whom 1,057 were in Government madrasahs and the rest in aided and unaided madrasahs.

16. The Anglo-Persian Department of the Calcutta Madrasah was again raised to the rank of a second grade college with effect from the beginning of 1884. Up to the year 1887 the College Department of the Calcutta Madrasah was conducted as an independent institution, but under the arrangements approved by Government in their letter No. 53 T.G., dated 21st October 1887, the College Classes ceased to be held at the Madrasah, the students being permitted to read as "Madrasah College students" in the First and Second Year Classes of the Presidency College on the payment of the same fees which they previously paid. The fees were continued to be paid in at the Calcutta Madrasah where the students were registered. On the decision of the Calcutta University in 1908 to disaffiliate the College Department of the Madrasah as it did not satisfy the new Regulations of the University, the classes were closed with effect from July 1909, and an arrangement whereby a certain number of Muslim students was to be admitted to the Presidency College on reduced terms was inaugurated.

17. In 1903 the Government of Bengal had before them a proposal of bifurcation, *i.e.*, from a certain stage in the course upwards, two different courses should be taught in the Arabic Department of the Calcutta Madrasah—one partly English and partly Oriental, and the other purely Oriental. This proposal was rejected, mainly because it was felt that, while a knowledge of English was to be acquired at the expense of oriental studies, the standard in that language would not be sufficiently high to justify the experiment. "If a Muhammadan student of the Madrasah," it was observed, "desires thorough English education he must join the Anglo-Persian, and not the Arabic, Department."

18. During the first quarter of the twentieth century various Committees were appointed by Government, from time to time, for the reform of Madrasah education. These were—

(1) *The Earle Conference of 1907-08.*—In 1906 Mr. (later, Sir Archdale) Earle, as Director of Public Instruction, reopened the general question of the education of Muslims. He was subsequently placed on special duty and presided at a series of conferences of Muhammadan gentlemen held under the orders of Government in 1907 and 1908. The two main questions discussed at these conferences were: (1) the institution of a Title Examination for Madrasah students in Literature, Law and Theology, similar to the Sanskrit Title Examinations, and (2) the revision of the courses of studies, and the teaching of English in madrasahs, and connected questions. Sir A. Earle's scheme was submitted to Government in June and sanctioned in August 1908 subject to the condition that it should be introduced gradually as funds permitted. It remodelled the courses of the Calcutta and Hooghly Madrasahs from the lowest class to the highest. The new classification introduced in 1909-10 provided for six Junior or School Classes from the first to the sixth, and five Senior or College Classes from the first to the fifth. There were thus eleven classes in the full course, instead of eight as before. This scheme came into force from the beginning of 1909-10. The chief object aimed at was to improve the general education of the Mussalmans while preserving the standard of their Arabic learning at its former high level. The Lower Madrasah Standard (now Alim) Examination was to be held at the end of the third year and the Higher Madrasah Standard (now Fazil) Examination at the end of the fifth year Senior Class. On the top of these eleven classes came the Title Course of three years at the end of which the Title Examination was to be held. The Junior, Senior and the Title Courses each had their own syllabuses of studies. The Title Classes were opened only in the Calcutta Madrasah in Hadis and Tafsir in the year 1909, although the proposal was to have such classes in Literature, Law and Logic also in addition to Hadis and Tafsir.

It was intended that students should be allowed to take up a special two years' course in English after passing the Higher Madrasah Standard Examination. This course was to be opened to the students of Calcutta and Hooghly Madrasahs and also to the students of other madrasahs which satisfied the Central Board of Examiners that provision for the teaching of English which was then an optional subject was adequate. The special course might be taken either before or after the Title Course. The object of the special English course was to make it possible for the students of the Arabic Department to acquire a knowledge of English approximately equal to that of ordinary

graduates. The students who after passing the Higher Madrasah Standard Examination with English would take up the two years' course in English and pass it, should be considered for the purpose of entering Government service as equivalent to men who had taken the University Degree. But the scheme does not appear to have been worked out in detail and finally approved by Government. So the classes in question were not opened.

Another important change that was introduced was that Persian was made optional in all classes above the Third Year Junior Class, for all students who took English. A certain number of small scholarships was created for the encouragement of the study of English.

In order to qualify the staff of the Calcutta Madrasah for teaching up to the improved standards required by the changes in the regulations, it was strengthened by two appointments in the Provincial and six in the Subordinate Educational Service. The staff of the Hooghly Madrasah was also improved.

(2) *The Madrasah Committees held at Dacca during 1909-13.*—The reform of the curriculum of studies in madrasahs was a problem which had for some years exercised the attention of the Government of Bengal and to which the late Government of Eastern Bengal and Assam devoted much attention. The private madrasahs in the Presidency, though numerous, were, as a rule, small understaffed institutions in which Arabic and Persian were taught, but practically nothing else. Such an education was ill-suited for modern requirements. As already stated, proposals to make English an integral part of the madrasah course were considered by the Government of Bengal and negatived in 1903. The Earle Conference of 1907-08 was appointed to consider the question of the institution of the Title Examination and the introduction of sufficient voluntary English to enable passed students of the madrasahs to obtain Government service. But the modernisation controversy became a feature of the Conference, and the change was advocated with much vigour by several members. The leading Muslims of Eastern Bengal were practically unanimous on the subject. It was on this account that in 1909-10 a Conference representative of Muslim opinion in Eastern Bengal was held at Dacca to consider the proceedings of the Earle Conference of the previous year. After appointing sub-committees to examine the various questions, it drew up a revised syllabus of studies for madrasahs. The syllabus was submitted to the late Government of Eastern Bengal and Assam by Mr. Sharp in August 1910. Mr. Sharp pointed out that the revised curriculum attempted too much and contained a heterogeneous mixture of subjects. He was, therefore, unable to recommend its general adoption at the outset, but suggested that it should be tentatively introduced as an experimental measure in two private madrasahs. At this point Sir Robert Nathan took up the case. The position which he assumed was that the revised curriculum should be as simple as possible, and should be introduced into as many madrasahs as financial considerations would permit. With this object in view a Conference was held at Dacca in March 1912, when the proposals of the 1910 Conference were taken as a basis of discussion, and such modifications in them were suggested as appeared likely to make the course simpler and more practicable. These revised proposals were under the consideration of the Government of Eastern Bengal and Assam at the time of the redistribution of the territories; and before

any decision had been arrived at, the Government of India announced their intention of establishing a residential University at Dacca. The Government of Bengal appointed a committee in May, 1912 to frame a scheme for the new University. The committee decided to adopt the suggestion of the Government of India to include in the new University a Department of Islamic Studies. The University course must necessarily be an extension of the studies of the Madrasah. The sub-committee formed to draw up the scheme had therefore to take into consideration the madrasah curriculum. They took as a starting point the proposals made by the Dacca Madrasah Conference of March 1912. These proposals contemplated a Junior Department with seven classes and a Senior Department with five. The sub-committee reduced the number of classes to six and four, respectively. They approved generally the syllabus for the lower classes and worked out a detailed syllabus for the upper classes. The whole question was further examined in March 1913 at a Conference over which Sir Robert Nathan presided and the proposals were adopted with slight modifications. The courses of study as finally recommended comprised instruction in the Quoran, Urdu, Bengali, Arithmetic, Geography, History, English, Arabic, Drawing, and Handwork and Drill. In the Senior Classes attention was concentrated on Arabic, English and Mathematics. It was thought that the courses of study thus designed though not exclusively secular as was the case in high schools would serve to produce cultured Muslims fit to enter one or other of the careers open to all Indian students. The Government of Bengal in their resolution No. 450 T.G., dated 31st July 1914, approved the scheme and described it as follows:—

"The Governor in Council is satisfied that the syllabus of studies drawn up by experts in consultation with the leaders of the Muhammadan community is well calculated to serve the highest interests of that community. His Excellency in Council has accordingly decided to adopt this syllabus for all Government madrasahs except the Calcutta Madrasah..... While not absolutely debarring from Government aid such institutions as adhere to the orthodox course, the Governor in Council will in future give preference to those that adopt the new course and entertain a staff on the scale prescribed."

From one point of view the reformed madrasah course may be regarded as preparatory to the Islamic Studies of the Dacca University; it is, however, complete in itself, and students who wish to pass from a madrasah to any University course other than that of Islamic Studies will not find themselves hopelessly handicapped by reason of their lack of knowledge of general subjects.

The outstanding features of this course are—

- (1) the omission of Persian; and
- (2) the inclusion of English as a compulsory subject.

With regard to the first of these points, the Governor in Council fully realises that 50 years ago a Muhammadan in Bengal with no knowledge of Persian would not have been counted an educated gentleman; but he is informed that even the most earnest advocate of Persian now recognises how utterly opposed to all sound educational principles it is to attempt to make a boy learn five languages during his school career. And yet there is something to be said for the study by a

Muhammadan schoolboy in Bengal of each of the five languages, viz., Bengali, Urdu, English, Arabic and Persian. A knowledge of Bengali is obviously indispensable; without at least a good working knowledge of English a Muhammadan cannot hope to make his way in the world; Urdu is, as it were a link between the Muhammadans of Bengal and those of other parts of India; Arabic is the language of Islam. Between Persian and Urdu there is a close affinity, and during the last fifty years a great development has taken place in Urdu literature. The Governor in Council believes that Urdu, if properly taught, will contribute as much to the culture of Muhammadans at the present day as Persian did some 50 years ago. Under the circumstances His Excellency in Council has decided, not without regret, to omit Persian from the school course; and he notices that even Mr. Earle's conference, which was inclined to be conservative, made Persian optional with English."

The Governor in Council also assigned special funds out of which the madrasahs adopting the reformed course might be assisted; the Government grant was not usually to exceed half the total working cost of the institution.

The reformed madrasah course came into force during 1915-16. It was introduced into the Government senior madrasahs at Hooghly, Dacca and Chittagong, the Government Junior Madrasah at Rajshahi, five aided senior madrasahs and a large number of non-Government junior madrasahs.

In order to provide facilities for the education of the Muslims, Government, by a resolution No. 4147, dated 16th November 1915, decided that the cost of the maintenance of Government madrasahs (Hooghly, Dacca, Chittagong and Rajshahi) should be met solely from the Provincial Revenues, instead of partly from the Mohsin Fund and partly from Government Funds.

The reformed madrasah course was designed to lead up to the Department of Islamic Studies of the Dacca University. It was therefore necessary to establish Islamic Intermediate Colleges in order to teach the Intermediate Course which is a link between the High Madrasah Course and the curriculum of the Department of Islamic Studies. The First Year Islamic Intermediate Class was opened in the Dacca Madrasah in July 1919 and the Second Year Class in 1920. Islamic Intermediate Classes have also been opened in two other Government madrasahs and one aided madrasah to meet increased demand.

A public examination at the end of Class VI of reformed madrasahs was instituted under Government order No. 740 Edn., dated 23rd March 1916. The examination is conducted by the Department and certificates are granted by the Director of Public Instruction, Bengal. The first Junior Madrasah Examination was held in 1917 in which 127 candidates appeared, of whom 73 passed.

A scheme for the institution of an Islamic Matriculation Examination from 1919 and of an Islamic Intermediate Examination from 1921 was sanctioned by Government in April 1918. At the first Islamic Matriculation Examination 42 candidates appeared, of whom 27 passed. The Islamic Intermediate Examination was held for the first time in 1921 in which 78 students appeared and 16 passed. These two

examinations were conducted by the Department with the assistance of an Advisory Board and certificates were granted by the Director of Public Instruction, Bengal. The control of these examinations was transferred to the Board of Intermediate and Secondary Education, Dacca, when constituted. The Islamic Matriculation Examination is now called "High Madrasah Examination," and the Islamic Intermediate Examination is now called "Intermediate Examination in Group C."

(3) *The Harley Committee of 1915.*—It has been stated before that the revised curriculum of studies intended to modernise the courses and to combine with instruction in Islamic Studies a thorough grounding in the English language was decided to be introduced in all Government madrasahs except the Calcutta Madrasah. While the reform was considered necessary in order to provide such an education for the members of the Muslim community "as would enable them to play their part in the various activities which go to make up the public life of India, it was at the same time recognised that there also existed a strong demand among a large body of Muhammadans for scholars of the old type versed in the ancient lore of Islam, who would minister to their religious and social requirements and would uphold their ancient traditions." To meet this demand it was decided that the Calcutta Madrasah should be reserved for studies on the orthodox lines and should provide the kind of teaching which made the madrasahs in Upper India a centre of Islamic learning for the whole of India. A large number of students from Bengal, after passing the highest examination of the Bengal madrasahs, used to proceed to Deoband and other reputed centres of Islamic learning in Upper India for the completion of their studies. It was, therefore, necessary to make the Calcutta Madrasah as efficient in every way as any other madrasah in India. To achieve this end it was essential that the curriculum then in vogue in the Calcutta Madrasah should be carefully revised in order that the institution might fulfil in a higher degree the purpose of its existence, viz., the promotion of sound scholarship in the various branches of Islamic learning. A committee was, therefore, appointed in February 1915 to revise the curriculum of the Calcutta Madrasah and to make suggestions for its improvement. The committee met in July 1915 and made certain suggestions as to the revision necessary in the courses of studies. The recommendations were, however, so general that no definite action could be taken on them.

(4) *The Shamsul-Huda Committee of 1921.*—The original reason for the establishment of the Calcutta Madrasah, viz., recruitment to the public services, passed away after nearly 60 years from its foundation. Since then the subject of its reform had been under the consideration of several committees. In constituting a fresh committee in 1921 the Government of Bengal made the following observations:—"The Government of Bengal have noticed with regret the failure of previous efforts to make the institution fulfil the purpose for which it has been maintained, and they have decided to appoint a committee to enquire into the general condition of the madrasah and to make proposals for its future improvement." The majority of the members of the committee were old students of the madrasah who were then serving on its staff. With these were associated others whose desire for the progress of the community ensured their interest in the future of the institution. The committee was particularly to enquire into and report to Government

on the points noted below and to suggest such reforms as might promote the welfare of the institution:—

- (i) The courses of studies prescribed for the Arabic Department.
- (ii) Arrangements for examination.
- (iii) The number, qualifications and duties of members of the staff.
- (iv) Award of Scholarships.
- (v) The general management and discipline of the madrasah.
- (vi) The qualifications to be required from candidates for admission to the Arabic Department; age of admission.

The points are discussed *seriatim*—

- (i) With regard to the courses of studies the following is a summary of the committee's recommendations:—
 - (a) A study of the Unani system of medicine should be included in the course.
 - (b) Urdu should be compulsory in the Junior Classes, but optional in the Senior Classes.
 - (c) English and Persian should be optional both in the Junior and Senior Classes.
 - (d) Bengali should be optional in the Junior Classes.
 - (e) Logic should be studied in the Senior and Title Departments and in the higher section of the Junior Department.
 - (f) The course should extend over six years in the Junior, four years in the Senior and two years in the Title Department.

Government did not accept the suggestion that a study of the Unani system of medicine (course in Tibb) should be included in the curriculum. They also decided that the Title Courses in "Adab and History" and "Mantiq and Hekmat" should, for the time being, be omitted from the curriculum. With these modifications they approved the revised courses generally and sanctioned its introduction from the session 1928-29. The detailed consideration of the curriculum was left in the hands of the department. These revised courses which are still in force are given on pages 297-305 of the Bengal Education Code, 1931.

As regards the medium of instruction Government agreed that Urdu should be the medium of instruction in the six Junior and in the First and Second Year Senior Classes, and that in the two top Senior and in the Title Classes Arabic literature should be taught through the medium of Arabic.

(ii) As regards examinations, Government accepted the committee's recommendations that there should be three public examinations—one at the end of the Senior Second Year Class, one at the end of the Senior Fourth Year Class and one at the end of the Title Second Year Class. The existing rules regarding the conduct of the examinations are given in Appendix E.

The Board of Examiners was reconstituted under the name of "Central Board of Examiners" with the Assistant Director of Public Instruction for Muhammadan Education as President. The constitution has been further revised. The present constitution of the Board and its functions are given in Appendix E.

(iii) Government sanctioned the creation of six new posts and the conversion of two existing posts from lower scales to higher scales, as shown below:—

- (1) One Assistant Maulvi for teaching Arabic, on Rs. 75—5—150
—5—200.
- (2) One Lecturer in Modern Arabic, on Rs. 150—10—300—10—400.
- (3) One Lecturer in Urdu, on Rs. 150—10—300—10—400.
- (4) One Tutor in Urdu, on Rs. 50—2—80—3—110.
- (5) One Lecturer in Fiqh and Usul, on Rs. 250.
- (6) One Lecturer in Fiqh and Usul, on Rs. 150.
- (7) One Lecturer in English on Rs. 150—10—400.
- (8) One English Teacher on Rs. 75—5—200.

(iv) Government sanctioned the institution of 30 scholarships, as shown below, in place of the existing 20:—

- (1) Four scholarships of Rs. 15 a month each tenable for two years in the Hadis and Tafsir Title Classes.
- (2) Two scholarships of Rs. 10 a month each tenable for two years in the Fiqh and Usul Title Classes.
- (3) Two scholarships of Rs. 25 a month each tenable for one year for research work either at the Madrasah or at the Islamia College or at any of the Indian Universities.
- (4) Two research scholarships of Rs. 50 a month each tenable for one year for prosecution of studies in other centres of learning on the completion of the Senior Course.
- (5) Fourteen scholarships of Rs. 5 a month each tenable for one year for the encouragement of the study of English in the Madrasah.
- (6) Four scholarships of Rs. 10 a month each tenable for one year in the Senior Classes of the Arabic Department.
- (7) Two scholarships of Rs. 5 a month each tenable for two years in the Anglo-Persian Department of the Calcutta Madrasah for students who after passing the Fazil Examination join the Anglo-Persian Department and go up for the Matriculation Examination.

(v) As regards management and discipline Government agreed with the committee that the Arabic Department should be placed under a Governing Body like all Government Colleges. The Governing Body was to consist of eight members with the Assistant Director of Public Instruction for Muhammadan Education as President.

(vi) The committee recommended that a boy before he is admitted to Class I of the Arabic Department must have passed through a maktab.

19. Besides the above-mentioned committees which were specifically appointed for the reform of madrasah education, two other committees, as noted below, were also appointed by Government to consider and report on matters relating to the advancement of Muhammadan Education in general.

A.—The Muhammadan Education Advisory Committee (Hornell Committee) of 1914-15.—This committee was appointed to consider the suggestions made by the Government of India regarding the education of Muhammadans, the resolutions passed by the Provincial Muhammadan Educational Conference which met in Dacca in April 1914 and any other matters relating to the furtherance of Muhammadan Education which the Director of Public Instruction, Bengal, might wish to place before them. The recommendations of the committee related to all branches of education. The following are some of the recommendations made by the committee regarding madrasah education :—

“(i) That the income of the Mohsin Fund now devoted to the maintenance of certain Government madrasahs should be set free for providing scholarships for Muslim students.

(ii) That an educational officer with special qualification in Arabic and Persian should be appointed to inspect the work of Madrasahs in Arabic and Persian.

(iii) That the Rajshahi Madrasah should be raised to the status of a Senior Madrasah.

(iv) That a number of scholarships should be given from public funds to be awarded—

(a) On the results of the Junior Madrasah Examination to be tenable for four years at a Senior Madrasah or High School.

(b) On the results of the Special Madrasah Matriculation Examination (now, High Madrasah Examination).

The recommendations under (i), (iii) and (iv) have already been given effect to by Government.

B.—The Muslim Education Advisory Committee (Momin Committee) of 1931-34.—This committee was appointed by Government “to advise on what should be the policy of advancing Muslim Education in Bengal.” The report of this committee which deals with all aspects of Muslim Education embodies a separate chapter (Chapter VI) on Madrasah Education. The recommendations contained in paragraph 49, Chapter VI, of the Report of the Committee are reproduced below :—

“(1) That the reformed system of madrasah education be retained and modified as suggested by the committee.

(2) That the Junior Madrasah course be the same for both the reformed and old type madrasahs, so that a student may, after completion of the course, pass on either to a High Madrasah or to a high school or to an old type madrasah.

(3) That in the junior and high stages of the reformed madrasahs the standard in English, vernacular and mathematics be the same as in Middle and High English Schools.

(4) That Urdu as a compulsory subject be omitted from the Junior Madrasah course, it being retained, where necessary, as a vernacular alternative to Bengali.

(5) That the teaching of Arabic should begin in Class IV.

(6) That Islamic rituals be taught through the medium of the vernacular.

(7) The scheme of studies and detailed syllabus for Arabic and Diniyat for Junior Madrasahs given in Appendix II to this Chapter be approved.

In Appendices III and IV the existing courses for the High Madrasahs and Islamic Intermediate Colleges have been given. We recommend that these courses which are suitable be adopted, except that at the High Madrasah Examination there should be one paper in Arabic and that the standard of mathematics should be raised so that it may be the same as prescribed for High Schools.

(8) That there be at least two representatives of the Islamic Intermediate Colleges on the Academic Council of Dacca University.

(9) That attempts be made to recruit Islamic graduates for the different grades of the Inspectorate until their number is adequate for the effective inspection of Madrasahs.

(10) That the Intermediate Classes attached to the Chittagong Madrasah, which are being run on a temporary basis from year to year, be made permanent.

(11) That the Government Madrasah at Hooghly be developed into an Islamic Intermediate College for facility of college education for Madrasah students in West Bengal.

(12) That the ordinary limit of grant-in-aid to Islamic Colleges be, as in the case of Madrasahs, half the total expenditure, the grant-in-aid rules for colleges not being applicable to these colleges.

(13) That the constitution of the Dacca Board be so modified that 60 per cent. of its members be Muslims, in consideration of the fact that the Board controls only 16 high schools and 3 Intermediate Colleges at Dacca within the Dacca University area as against 30 High Madrasahs and 3 Islamic Intermediate Colleges in the whole province. Muslim representatives of High Madrasahs, Islamic Colleges and representatives of guardians being increased. (There are at present 42 High Madrasahs and 4 Islamic Intermediate Colleges.)

(14) That the term of office of the Chairman and the Secretary should not ordinarily be more than three years.

(15) That as there is a public examination at the end of the Junior Madrasah course, there should be a public examination at the end of the Middle English course.

(16) That the passing of the Junior Madrasah Examination by the boys of Class VI of High Madrasahs as a condition for promotion to Class VII of High Schools or Madrasahs need not be insisted upon.

(17) That the scale of expenditure for Junior and High Madrasahs should be revised, the minimum grant to a Junior Madrasah being Rs. 60 and the maximum Rs. 80 on a minimum scale of expenditure of Rs. 125, and in the case of High Madrasahs the minimum grant being Rs. 200 on a scale of expenditure of Rs. 420.

(18) That the Committee strongly oppose the proposed transfer of Hooghly Madrasah to a different site on the ground that the building was originally acquired for Muslim students out of the Mohsin Fund. They are definitely of opinion that under no circumstances the Madrasah should go elsewhere leaving its present site.

(19) That the fee-rates now prevailing in the special Government Muslim Institutions (colleges, high schools and Madrasahs) be not raised.

(20) That the Title Classes in Fiqh and Usul group in the Calcutta Madrasah, which are being run on a temporary basis from year to year, be made permanent.

(21) That steps be taken for the opening, at an early date, of Title Classes in the Calcutta Madrasah in (a) Adab and History and (b) Mantiq and Hikmat. The opening of these classes were recommended by the Earle Committee of 1907-08 and also by the Huda Committee of 1921-22, but no steps appear to have been taken as yet in these respects.

(22) That Tibb should be included in the course of studies of the Calcutta Madrasah and the necessary staff and equipment should be provided for the purpose as recommended by the Committee of 1921-22."

Of the above recommendations Nos. (10), (11), (19) and (20) have so far been accepted by Government.

20. It has been shown in paragraph 15 that the number of pupils in madrasahs in 1885 was 1,386. During the next 17 years practically no progress was made in madrasah education, for the number of pupils in madrasahs on the 31st March 1902 was only 1,628. Owing to the partition of Bengal in 1905 and the reunion of Eastern and Western Bengal in 1912, the statistics showing progress of madrasah education during the quinquennia 1902-03 to 1906-07 and 1907-08 to 1911-12 are not of much value for the purpose of comparison and have therefore been left out. The progress of madrasah education from 1913-14 to 1931-32 is shown in the table below.

Progress of madrasah education up to the quinquennium 1927-32.

Year.	High madrasahs.		Other madrasahs.		Total.		Remarks.
	Number.	Pupils.	Number.	Pupils.	Number.	Pupils.	
1913-14 ..	..	..	(a) 172	13,863	172	13,863	(a) Includes senior and junior madrasahs of old type.
1916-17 ..	..	..	(b) 281	20,435	281	20,435	(b) Includes 13 senior and high madrasahs and 268 junior madrasahs of both old and new types.
1921-22 ..	8	1,196	(c) 329	23,840	337	25,036	(c) Includes senior and junior madrasahs of old type and junior madrasahs of new type.
1926-27 ..	17	4,204	(c) 521	46,795	538	50,999	
1931-32 ..	27	5,004	(c) 716	62,860	743	67,864	

NOTE.—Separate figures for the different types of madrasahs were not compiled till the year 1933-34.

CHAPTER III.

Present Condition of Madrasahs.*

Types of Madrasahs.—There are at present two different types of madrasahs recognised by Government—one following the orthodox course as revised in 1928 on the recommendations of the Shamsul Huda Committee and the other teaching the reformed madrasah course sanctioned in Government Resolution No. 450T.G., dated 31st July 1914. These schemes have been briefly dealt with in Chapter II. The reformed course came into force from 1st April 1915. In order to meet the wishes of the strictly orthodox Mussalmans the Government of Bengal decided, after consulting the leading Mussalmans of Bengal and also the Anjumans and Muslim Associations in Bengal, that the Calcutta Madrasah should continue to teach the orthodox course, either without English or with English as an optional subject. With regard to non-Government madrasahs the policy adopted by Government is outlined in the following extracts from the Government Resolution referred to above:—

“While not absolutely debarring from Government aid such institutions as adhere to the orthodox course, the Governor in Council will in future give preference to those that adopt the new course and entertain a staff on the scale prescribed.

The Governor in Council has decided to assign special funds out of which these (reformed) madrasahs may be assisted by liberal grants.”

It is evident that, while Government did not desire to discourage any well-organised private institution teaching the orthodox course, they certainly expected that the introduction of the reformed scheme coupled with the provision of liberal aid would limit the scope of orthodox madrasah education; but this expectation has been belied. The number of old scheme Senior madrasahs has increased gradually, although no grant was given to any of them except the one at Furfurah before the year 1938 and for some years immediately after the introduction of the new scheme steps appear to have been taken even to restrict recognition of orthodox madrasahs.

2. On the 31st March 1915, *i.e.*, just before the introduction of the reformed madrasah course, there were 214 madrasahs, of which 11 were Senior and 203 Junior. Four of the Senior madrasahs were directly managed by Government, six were aided and one unaided. Of the Junior madrasahs one was Government, 129 aided and 73 unaided. Of the six aided Senior madrasahs five adopted the new course, and the madrasah at Furfurah was allowed to teach the old course and to continue to enjoy its grant. The majority of the non-Government Junior madrasahs adopted the reformed scheme. No new madrasah of the old type was granted recognition during 1915-16 and 1916-17. On the other hand, the term of provisional recognition of the Bashiria Ahmadia Madrasah at Sandwip was not extended as the madrasah authorities refused to introduce the reformed course. During the quinquennium 1917-18 to 1921-22 the Darul Ulum Madrasah at Chittagong

and the Islamia Senior Madrasah at Noakhali were temporarily recognised for the purpose of presenting candidates at the Central Madrasah Examinations. In the next two quinquennia a more liberal policy was however followed in the matter of granting recognition to old scheme madrasahs so that at the end of the quinquennium 1927-32 the number of old scheme Senior madrasahs rose to 34. It is, however, not possible to compare the rate of progress of the two types of madrasahs during a period of 17 years dating from 1915-16 as all madrasahs—both old and new—were returned together. Separate figures for madrasahs following the two different courses have been compiled since 1933-34. These are quoted in the following table—

Statement showing the number of Junior and Senior madrasahs of different types and the number of pupils attending them during a period of five years

Class of Madrasah	1933-4		1934-5		1935-6		1937-8		1938-9	
	Old Scheme	New Scheme								
Number	Sum									
Boys (15-19)	4	—	—	—	—	—	41	83	42	83
Old Scheme	1184	—	—	—	—	—	84	84	11788	11788
Old Scheme	1184	—	—	—	—	—	84	84	1034	1034
Old Scheme	55	40	55	40	51	40	41	41	51	51
Total	—	634	—	644	—	—	1	4	8111	820
	Number	Strength								

The policy followed in the matter of giving grants to old scheme madrasahs underwent a change in 1938-39 when for the first time a number of these madrasahs were given grants-in-aid. The following table shows the position of the old and new scheme madrasahs under different managements. It also gives the number of pupils at the different stages of instruction in 1938-39.

Statement showing the number of Senior and Junior madrasahs (old and new types) under various managements and the number of their pupils at different stages of instruction for the year 1938-39

Class of madrasah	Number	Number of pupils				Average roll strength
		Primary (Male) stage	Middle (Junior) stage	High stage	Total	
<i>Government</i>						
Senior (Reformed)	4	197	146	658	1001*	250
Senior (Old type)	1	210	62	59	331	331
Tutor (Reformed)	1	65	29	94	94	94
Junior (old type)						

*Excludes 9%, the roll strength of the Government Junior Madrasah at Dacca

Class of madrasah.	Number.	Number of pupils.				Average roll strength.
		Primary (Maktab) stage.	Middle (Junior) stage.	High stage.	Total.	
<i>Aided.</i>						
Senior (Reformed)	38	3,242	1,360	2,087	7,689	199.7
Senior (Old type)	50	3,851	1,343	2,345	7,539	150.7
Junior (Reformed)	544	47,000	12,007	..	59,007	108.4
Junior (Old type)	51	2,532	565	..	3,097	60.7
<i>Unaided.</i>						
Senior (Reformed)	29	1,709	637	708	3,114	107.4
Senior (Old type)	52	4,782	905	..	5,687	109.3
Junior (Reformed)	35	1,831	342	..	2,173	62.0
Total	805	65,419	17,396	6,817	89,632	

It will be seen that in 1938-39 the average roll strength of a Government madrasah adopting the reform scheme was 250, while that of a non-Government High Madrasah was 199.7. A Junior madrasah of the new type returned on an average 108 pupils in that year. The pupil-strength of old scheme madrasahs was not so satisfactory. The disparity in the average pupil-strength of the two different types of Senior madrasahs appears to have been mainly to the fact that, while in the case of High madrasahs the fixing of a minimum scale of expenditure, a minimum grant and other necessary conditions of recognition made it possible to organise them properly and to regulate their growth on approved lines, the absence of such conditions in the case of old scheme Senior madrasahs resulted in the growth of a large number of ill-equipped and inefficient institutions. The figures, however, indicate that there is a demand for both the systems of madrasah education in Bengal, and that given equal facilities the institutions under both the systems are expected to work on satisfactory lines. If, however, it is desired to limit the number of old scheme Senior madrasahs, it can only be done by laying down a satisfactory standard of recognition and by fixing a minimum scale of expenditure and a minimum grant-in-aid as in the case of High madrasahs. Neither the policy of 1915 which virtually withheld Government aid from old type madrasahs and which has been partially abandoned now, nor the acceptance of the scheme of establishing a few Theological Colleges at selected places as recommended by the Muslim Education Advisory Committee of 1931-34, is expected to be of much help in the matter. The old scheme madrasahs have got to be controlled in the same way as madrasahs of the reformed type. The standard of recognition fixed in 1936 for old scheme madrasahs is naturally low as no provision could then be made for grants-in-aid which is a *sine qua non* for fixing a higher standard. Moreover, the amount of grants-in-aid given in 1938-39 was very inadequate.

4. *Junior Madrasahs under the Reformed Scheme.*—Junior madrasahs under the reformed scheme teaching up to Class VI, but not beyond, are, for the purposes of recognition, prescription of courses, examination and general control, under the control of the department. Junior madrasahs teaching up to Class VIII are also under the control of the Department and have to take the advice of the Inspector of Schools concerned until such time as they are in a position to apply for complete recognition as High Madrasahs by the Board of Intermediate and Secondary Education, Dacca. "No opening of additional classes is allowed without reference to the Inspector of Schools."

5. The number of Junior madrasahs on the 31st March 1939 was 597, of which one was maintained by Government, 406 were aided by Government, 138 received small grants from District and Municipal Funds and the remaining 52 were unaided. The number of pupils attending them was 64,788, of whom 51,847 were in the primary stage and 12,941 in the middle stage. Under departmental rules a Junior madrasah seeking a new grant must have at least 75 pupils on its rolls; but the average numerical strength of a Junior madrasah is 108.5. The rules for recognition require that the roll strength of Classes IV, V and VI should not ordinarily be less than 20; but the average roll strength of Classes V and VI only of a Junior madrasah is 21.5. This indicates the popularity of these institutions. But for certain handicaps which will be dealt with later on, the average roll strength of a Junior madrasah would have been much higher and wastage at the end of the primary (maktab) stage would have been much less.

6. There are no special rules for the constitution of the managing committees of Junior madrasahs. But in practice the rules approved by Government in 1918 for aided schools are applied to these institutions. According to these rules "the minimum number of members of the managing committee shall be six and the maximum ten, and unless specially excepted by the Director of Public Instruction it shall include—

The President who shall be elected by the Committee; the Head Master of the school; a representative of the teaching staff, who shall be elected by the staff; two or more representatives of the parents and guardians of the pupils of the school, who shall be elected by the parents and guardians; one or more representatives of the founders or benefactors of the school, who shall be nominated by the founders' or benefactors' families.

The members of the Committee shall elect a Vice-President and a Secretary from among themselves.

The constitution of the Committee and the election of the President and Secretary shall be subject to the approval of the District Magistrate."

In the absence of any definite instruction issued by the department misconception often arises with regard to the applicability of the above rules to madrasahs. It is desirable that definite instructions should be issued on this matter by the Department.

7. The scale of expenditure as laid down for an aided Junior madrasah in Appendix III to Government Resolution No. 450-T.G., dated 31st July 1914, is reproduced below:—

	Rs.
(1) Head Master, a Muhammadan F.A. or Madrasah passed Matriculate	50
(2) Head Maulvi, Final Madrasah passed	25
(3) Second Maulvi, Final Madrasah passed	20
(4) Third Maulvi, Final Madrasah passed	15
(5) First Assistant English Teacher, Matriculate	25
(6) Second Assistant English Teacher, Matriculate	20
(7) First Vernacular Teacher, Normal passed	20
(8) Second Vernacular Teacher, Normal passed	15
(9) Contingencies	15
 Total	 205 a month.

When the scheme was first introduced special funds were assigned for grants-in-aid to madrasahs. The case of each institution was considered on its merits, but ordinarily the grant did not exceed half the total cost of working the institution. For some years after the introduction of the scheme attempt was made to introduce and maintain the above scale of expenditure on the basis of a grant of Rs. 100 per month; but for want of funds the amount of monthly grant had to be considerably reduced. Besides, it was not possible, in all cases, to raise the balance of the working cost from local sources to the extent required. Since 1928 till 1937 the allotment for grants-in-aid to madrasahs remained stationary; only a small recurring grant of Rs. 2,400 was sanctioned in 1934-35 for three girls' Junior madrasahs. The result was that the average grant to a Junior madrasah came down to as low a figure as Rs. 37 per month. It became necessary also to reduce the strength of the staff sanctioned by Government. The Muslim Education Advisory Committee of 1931-34 recommended for Junior madrasahs a minimum grant of Rs. 60 against a scale of expenditure of Rs. 125 per month. According to a scheme administratively approved in 1937-38 provision of extra funds for grants-in-aid to madrasahs was made during the years 1938-39, 1939-40 and 1940-41. With the amount set apart for Junior madrasahs out of the additional funds it has been possible to give both new and increased grants to Junior madrasahs, and the average monthly grant to a boys' Junior madrasah has now come up to Rs. 46.3. The average annual grant to a boys' junior madrasah varies between Rs. 360 to Rs. 678 in the various districts of Bengal except Calcutta, Midnapore, Bankura and Darjeeling. The number of aided Junior madrasahs for boys and girls in each district and the amount of aid they received during 1939-40 are shown in the table below:—

Statement of Junior Madrasahs.

District.	Number of madrasahs.				Amount of Government grant sanctioned during 1939-40.		Average Government grant.	
	Receiving aid from Government.		Not receiving aid from Government.					
	For boys.	For girls.	For boys.	For girls.	Boys' madra- sahs.	Girls' madra- sahs.	Boys' madra- sahs.	Girls' madra- sahs.
<i>Presidency Division.</i>								
Calcutta	..	2	1	..	..	3,360	960	1,080
24-Parganas	..	12	..	1	..	6,240	..	520
Nadia	..	11	..	3	..	6,000	..	627
Murshidabad	..	13	..	..	..	7,680	..	591
Jessore	..	21	..	6	..	10,500	..	530
Khulna	..	31	..	..	..	16,236	..	524
	90	1	10	..	50,916	960	566	960

District.	Number of madrasahs.				Amount of Government grant sanctioned during 1939-40.		Average Government grant.	
	Receiving aid from Government.		Not receiving aid from Government.					
	For boys.	For girls.	For boys.	For girls.	Boys' madrasahs.	Girls' madrasahs.	Boys' madrasahs.	Girls' madrasahs.
<i>Burdwan Division.</i>								
Burdwan	7	..	..	..	4,740	..	677	..
Birbhum	8	..	1	..	4,080	..	510	..
Bankura	1	..	..	..	720	..	720	..
Midnapore	8	..	..	..	7,380	..	922	..
Hooghly	20	..	..	..	13,560	..	678	..
Howrah	11	..	..	..	6,204	..	564	..
	55	..	1	..	36,684	..	667	..
<i>Dacca Range.</i>								
Dacca	25	6	6	..	16,620	5,280	665	880
Mymensingh	35	2	34	..	21,900	2,520	626	1,260
	60	8	40	..	38,520	7,800	642	975
<i>Bakarganj Range.</i>								
Bakarganj	30	3	13	..	18,240	3,050	608	1,500
Faridpur	22	1	5	..	12,540	1,320	570	1,320
	52	4	18	..	30,780	4,370	592	..
<i>Chittagong Division.</i>								
Chittagong	18	..	..	..	10,495	..	583	..
Noakhali	29	1	8	..	15,780	780	544	780
Tippera	61	3	4	..	31,620	2,100	518	700
	108	4	12	..	57,895	2,880	..	..
<i>Rajshahi Division.</i>								
Rajshahi	8	1	5	..	3,180	2,100	398	2,100
Dinajpur	11	..	14	..	4,584	..	417	..
Jalpaiguri	5	..	..	..	1,800	..	360	..
Rangpur	82	1	11	..	12,547	900	392	900
Bogra	17	1	12	..	7,920	1,200	466	1,200
Pabna	12	1	3	..	5,340	1,200	445	1,200
Malda	7	1	3	..	2,700	708	386	708
Darjeeling	1	..	..	..	1,800	..	1,800	..
	98	5	48	..	39,871	6,108	428	1,222
Total	458	22	129	..	2,54,666	22,118	556	1,005

*One girl's madrasah was given a grant of Rs. 50 for one month.

It will appear from the statement that there are Junior madrasahs in all the districts of Bengal. Even Bankura and Darjeeling where the Muslim population is practically insignificant have got one each. Some of the districts, *e.g.*, Mymensingh, Tippera, Bakarganj, Rangpur, Noakhali, Dacca, Bogra and Khulna, have a large number of Junior madrasahs.

It is interesting to note that the number of girls' Junior madrasahs which was only three up to the year 1933-34 has during the last six years gone up to 22.

8. The syllabus of studies in force in Junior madrasahs of the reformed type is given in Chapter VI, section II, pages 288-293 of the Bengal Education Code, 1931. The time-table is given below:—

Subject.	Class.					
	I	II	III	IV	V	VI
Periods per week.						
The Koran (recitation) ..	4	4	..	..	..	..
Urdu (compulsory) ..	4	4	3	2	1	1
Vernacular (Urdu and Bengali) ..	6	7	6	6	6	4
Arithmetic ..	6	6	6	4	4	4
Geography ..	..	2	2	2	2	2
History ..	..	..	..	2	2	2
English ..	..	..	7	8	9	9
Arabic ..	..	..	8	8	9	11
Drawing and Handwork ..	3	2	..	..	..	..
Drill ..	3	3	2	2	1	1
Total number of periods	26	28	34	34	34	34

NOTE.—Arithmetic, History and Geography are to be taught through the medium of Bengali. In institutions in which Urdu is taught as the Vernacular, Urdu may be adopted as the medium of instruction.

The syllabus of studies for Junior madrasahs has remained unchanged since 1918. The course of studies for Class VI only was revised in 1928. This has been done with a view to raising the standard of attainment in English, Bengali and Arithmetic to what is reasonably expected of students reading in Class VI of High Schools. The Syndicate of Calcutta University at their meeting held on the 13th November 1925 decided that the High Madrasah Examination of the Board of Intermediate and Secondary Education, Dacca, should be regarded as equivalent to the Matriculation Examination for the purpose of admission of successful candidates to the Intermediate Classes of

Arts Colleges under the Calcutta University. At a meeting held on the 29th August 1927 the Board also accorded the same privilege to the High Madrasah passed students as regards admission to Intermediate Colleges under it. Such equivalence necessitated the prescription of a standard for the Junior Madrasah Examination as equivalent to the standard laid down for Class VI of High English Schools. Since that time the text-books for the Junior Madrasah Examination are being notified annually by the Director of Public Instruction in accordance with the standard laid down for Class VI of High Schools so far as they relate to subjects other than Arabic and Urdu.

9. With regard to the handicaps referred to in paragraph 5 above under which Junior madrasahs have been working, the following extracts from the report of the Muslim Education Advisory Committee of 1931-34 will explain the position :—

"It is the unanimous opinion of our correspondents including educational experts that the course of studies now in force in these madrasahs is very heavy and places a Mussalman boy under a great handicap as against a boy who takes the ordinary Middle English course. The Junior madrasah boy has to learn four languages, viz., Arabic, Urdu, English and Vernacular, as against two, viz., English and Vernacular, in Middle English schools. We consider it of the utmost importance that up to the middle stage the standard of education in all basic subjects should be the same for all classes of schools, and the Mussalman boys taking the Junior madrasah course should neither be deficient in these subjects nor be overburdened with Oriental and Islamic subjects. Some burden is unavoidable, but it should not be such as to hamper his educational career. The ideal we aim at is that the Junior madrasah stage may serve as a suitable recruiting ground from which a Muslim boy may easily move into a High madrasah, a High School, or an old type madrasah. We therefore propose the following modifications in the Junior madrasah course :—

- (a) That Urdu as a compulsory subject be omitted from the course. There is no necessity for its inclusion in the compulsory list as it has been retained as a Vernacular alternative to Bengali.
- (b) That Diniyat or principles and rituals of Islam, suitable for the stage, be taught through the medium of Vernacular.
- (c) That at present two foreign languages, viz., Arabic and English, begin in Class III. This tells heavily on the boys. The teaching of Arabic should begin in Class IV instead of Class III.
- (d) That Arabic Grammar be taught through the medium of the Vernacular from simple books written according to the modern method.
- (e) That the course in English, Vernacular and Mathematics be exactly the same as those approved for Middle English Schools.
- (f) That in view of increase in the number of Junior madrasahs and of successful candidates at the Junior Madrasah Examination, the number of scholarships and stipends be proportionately increased."

10. The Junior Madrasah Examination is held in Arabic (including Principles of Islam), English, Vernacular (Bengali or Urdu), Arithmetic, History and Geography. No examination is held in the subjects of Urdu (Compulsory), Hygiene and Drill. The results of the examination for the last six years, the receipts from fees and the cost of conducting the examination are shown in the table below:—

Junior Madrasah Examination.

Year.	Number sent up.	Number appeared.	Number passed.	Percentage of passes.	Cost of conducting the examination.	Amount of fees realised.
1934-35	2,909	2,838	2,285	80.5	7,584	8,727
1935-36	3,022	2,931	2,053	70.1	7,760	9,066
1936-37	3,046	2,950	2,393	81.1	7,761	9,138
1937-38	3,345	3,225	2,223	69.2	8,736	10,035
1938-39	3,824	3,702	2,713	73.2	9,868	11,472
1939-40	3,883	3,790	2,996	79.0	10,155	11,649

It will be seen that the examination is more than self-supporting.

It would not be out of place here to point out that calculating the accumulations to Government from the fees realised from the candidates for the examination for the last twelve years a sum of over Rs. 15,000 would be arrived at. It would be only fit and proper for Government to spend this amount for the improvement of the Junior Madrasahs in Bengal by the creation of stipends for poor and deserving students.

11. A section of the Muslim community are of opinion that the public examination now held at the end of Class VI of Junior and High madrasahs should be abolished and a scholarship examination of selected pupils instituted in its place, as in the case of Middle Schools. The object of the institution of a public examination at the end of the Junior madrasah stage appears to have been threefold:—

- (a) to serve as a leaving examination for the boys who are not intending to proceed further with their studies;
- (b) to serve as a satisfactory promotion examination; and
- (c) to award scholarships.

The substitution of a scholarship examination for the present public examination will mean the elimination of the first two aims. The standard of the promotion examination which will be held in each

madrasah will naturally be low, and hence promotions will be easy. This will lead to a deterioration of efficiency of the madrasahs. The absence of a public examination at the end of Class VI of High and Middle Schools is not due to the fact that the examination is not necessary, but that there are practical difficulties in the way of its institution. With the establishment of a Board of Secondary Education it is contemplated to institute a public examination at the end of Class VI of High and Middle Schools. This examination will be particularly necessary when a larger and wider system of scholarships for schools and madrasahs is put into operation. Schools and madrasahs will then be on the same footing.

12. Certain increased scholarships and stipends of which a list is given below are awarded on the results of the Junior Madrasah Examination held since 1939. Their number is still insufficient.

For boys.

• From Provincial Revenues—

20 Scholarships of Rs. 5 a month each tenable for four years.
10 Stipends of Rs. 5 a month each tenable for two years.

For girls.

4 Scholarships of Rs. 8 a month each tenable for four years.

From Mohsin Fund—

10 Stipends of Rs. 4 a month each tenable for two years.

NOTE.—The ten stipends from Provincial Revenues tenable for two years are awarded in continuation of the ten Mohsin stipends tenable for two years.

The scholarships and stipends are tenable in recognised High Madrasahs and High Schools.

In accordance with rule 5 of the rules sanctioned under Government order No. 1727 Edn., dated 5th April 1935, and in terms of the orders conveyed in Education Department letter No. 1150 T.—Edn., dated 16th October 1935, the holders of the scholarships and stipends from the provincial revenues are exempted from the payment of tuition fees in High Madrasahs and High Schools and in the High Madrasah Classes of Islamic Intermediate Colleges.

13. *High Madrasahs.*—The number of Reformed Senior (High) Madrasahs is 42 including the Madrasah Departments of the Islamic Intermediate Colleges at Dacca, Chittagong, Hooghly and Serajganj. Of these, four are maintained by Government and 38 are aided by them. When the reformed madrasah scheme came into force in April 1915 the Government Senior Madrasahs at Hooghly, Dacca and Chittagong were converted into Senior madrasahs of the reformed type. The scheme was also introduced in the Rajshahi Government Junior Madrasah. This institution became very popular; but after completing the Junior course many of the students had to give up schooling in the absence of any provision for further prosecution of their studies in any institution nearby. The local Muhammadan Association felt the necessity for a High Madrasah. In 1922, in

reply to an address presented by the said Association, His Excellency the Governor of Bengal was pleased to hold out hopes in the following words :—

“They expressed their desire to see the school raised to the status of a Senior madrasah. I sympathise with their intention and hope that before long it may be realised.”

As a matter of fact, a scheme for raising the status of the Rajshahi Madrasah was administratively approved in 1927, and by the year 1931 the institution became a full-fledged High Madrasah.

As regards aided High Madrasahs, five came into existence by the conversion of old scheme Senior madrasahs at the very inception of the reformed scheme, twelve old scheme Junior madrasahs developed, after their adoption of the reformed scheme, into High Madrasahs and the remaining 21 were started as new scheme Junior madrasahs and gradually raised to the status of High Madrasahs.

14. The number of pupils attending the High Madrasahs on the 31st March 1939 was 8,590, of whom 3,439 were in the primary stage, 1,506 in the middle stage and 3,645 in the high stage. The average roll strength of a Government High Madrasah was 250, while that of a non-Government High Madrasah was 199.7. Taking together Government and non-Government institutions the actual average number of pupils per High Madrasah would be 205, viz., 82 in the primary stage (consisting of four classes), 36 in the middle stage (consisting of two classes) and 87 in the high stage (consisting of four classes). A non-Government High Madrasah with 200 pupils on an average and a minimum grant of Rs. 200 per month is expected to work in a fairly efficient manner, but in order to make the required minimum income from fees stable and create a reserve it should have at least 250 pupils on its rolls. Of the following causes which affect more or less the admission of pupils to High Madrasahs, the first two apply to both Government and non-Government High Madrasahs, but the last two operate in the case of non-Government High Madrasahs only :—

- (1) No student can join Class VII unless he passes the Junior Madrasah Examination.
- (2) Certain inherent defects (as stated in paragraph 20 of this chapter) exist in the High Madrasah Course.
- (3) Madrasah boys are poor and can hardly afford to pay the same rates of fees as are charged in non-Government High Schools.
- (4) Up to the year 1937-38 the average grant to a High Madrasah varied from Rs. 69 in the Presidency Division to Rs. 150 in the Burdwan Division. Hence most of the non-Government High Madrasahs did not function efficiently.

15. High Madrasahs of the reformed type in the Dacca University area are under the control of the Board of Intermediate and Secondary Education, Dacca. But those outside the Dacca University area are not under the control of the Board in the same sense as the former. The Board, however, grants recognition to all High Madrasahs in the

province and examines candidates sent up by them. The inspection of the madrasahs outside the Dacca University area is primarily the duty of the Inspecting Officers of the department, copies of whose inspection reports are forwarded to the Board who also have the right to inspect these institutions. The following procedure is followed in the matter of recognition of High Madrasahs:—

- (a) A madrasah seeking recognition as a High Madrasah will apply, in the first instance, to the Board with all the information required by the Regulations of the Board. The Board will then apply to the Director to request the Divisional Inspector of Schools to inspect the madrasah and make a report. This report is submitted, through the Director, to the Board, a copy being kept in the office of the Inspector. If an additional or different inspection is required by the Board, it should be arranged in consultation with the Divisional Inspector of Schools in every case.
- (b) If the inspection report is considered by the Board to be satisfactory, recognition will be granted on such conditions as the Board may think necessary. A copy of the Board's resolution granting recognition is sent to the madrasah concerned, a copy being communicated at the same time to the Inspector and to the Director.
- (c) In consultation with the Director, a regular routine system of inspection by the Inspectors concerned is to be arranged for High Madrasahs.

The minimum requirements to be satisfied by non-Government High Madrasahs seeking recognition of the Board of Intermediate and Secondary Education, Dacca, were sanctioned in Government order No. 4012Edn., dated 3rd September 1927, and subsequently modified in Government order No. 3806T.—Edn., dated 19th September 1936. The revised minimum requirements are given in Appendix I.

16. As in the case of Junior madrasahs there are no special rules for the constitution of the managing committees of High Madrasahs. But in practice the rules approved by Government in 1918 for aided schools are applied to these institutions. In terms of Rule 12, Section II—"Managing Committees"—of the grant-in-aid rules (page 341, Bengal Education Code, 1931), the provisions contained in rules 1-38 of the School Code revised by the University in 1930 are to be followed in respect of aided High Schools, instead of rules 1-11 of the same section, subject to certain conditions. Misconception often arises as to whether the rules in the School Code or the departmental rules 1-11 referred to above should be applied to High Madrasahs. Definite instructions should be issued by the department to avoid such misconception.

17. The minimum scale of monthly expenditure to be maintained by a non-Government High Madrasah is given in Appendix I. The numerical strength and qualifications of the staff of a non-Government

High Madrasah are also given in the same Appendix. Although it is laid down in Government Resolution No. 450 T.G., dated 31st July 1914, that ordinarily the Government grant will not exceed half the total cost of working a reformed scheme madrasah, the minimum grant in the case of High Madrasahs was fixed at Rs. 200 a month against a minimum scale of monthly expenditure amounting to Rs. 460 prescribed in Government order No. 4012Edn., dated 3rd September 1927. The minimum scale of fees to be charged in a High Madrasah is also given in the Appendix referred to above. The rates are practically the same as are charged in non-Government High Schools. This entails hardship on the madrasah students who are generally poor. Provision of some special stipends for poor and meritorious students of High Madrasahs will help them to prosecute their studies unembarrassed by financial difficulties.

18. As already stated, the Government of Bengal sanctioned in 1927 certain minimum requirements to be satisfied by non-Government High Madrasahs seeking recognition of the Dacca Board. In this connection Government fixed a minimum grant of Rs. 200 a month against a minimum scale of Rs. 460 to be maintained by a High Madrasah. But in actual practice few High Madrasahs received this minimum grant for want of funds. As a matter of fact, up to the year 1937-38, the average grant to a High Madrasah, in the various divisions was as follows:—

	Rs.
Presidency Division	69
Burdwan Division (only one madrasah) ...	150
Dacca Division "	131
Chittagong Division	149
Rajshahi Division	104

A scheme for increasing the allotment for maintenance grants to High Madrasahs was worked out in 1934. The additional allotment actually required for the purpose was estimated to be Rs. 26,000; but Government were moved to provide a sum of Rs. 17,000 only in consideration of the state of provincial finances then prevailing. The scheme was administratively approved in Government order No. 2467Edn., dated 30th July 1936; but no provision of funds was made till the year 1938-39. In 1927-28 when Government made an extra provision of Rs. 20,000 for grants-in-aid to madrasahs of the reformed type—both Junior and High—the number of non-Government High Madrasahs was 13 only. But in 1938-39 when further extra provision for grants-in-aid to madrasahs was made by Government, the number of non-Government High Madrasahs was 38. Obviously most of these High Madrasahs had to work under most unfavourable conditions during a period of ten years. Thus, it is quite evident that lack of funds for High Madrasahs is the main cause of the comparative failure of the reformed scheme. With the extra grant sanctioned by Government in 1938-39 and 1939-40 it has been possible to give a minimum grant of Rs. 200 a month to High Madrasahs with some exceptions. A list of these madrasahs with the amount of annual grant sanctioned in 1939-40 is given in Appendix J.

19. The courses and subjects for High School and High Madrasah Examinations are shown below:—

High School Examination.

I.	A Vernacular (Bengali, Urdu, Hindi or Assamese)	1 paper.
II.	English	2 papers.
III.	Mathematics	1 paper.
IV.	History	1 paper.
V.	Geography	1 paper.
VI.	One of the following subjects :—	1 paper.
	(1) Additional Mathematics.	
	(2) A Classical Language selected from the following :—	
	Sanskrit, Pali, Arabic, Persian (Bengali or Urdu Literature may be substituted for a Classical language by girl candidates).	
	(3) General Science.	
	(4) Hygiene.	
	(5) Mensuration.	
	(6) Drawing and Practical Geometry.	
	(7) Mechanics.	
	(8) Islamic History.	

Each paper shall be of three hours.

High Madrasah Examination.

I.	Vernacular	1 paper.
II.	English	2 papers.
III.	Mathematics	1 paper.
IV.	Arabic	2 papers.
V.	Fiqh, Faraiz and Aqaid	1 paper.
VI.	One of the following subjects :—	1 paper.
	(1) Islamic History.	
	(2) History.	
	(3) Geography.	
	(4) General Science.	
	(5) Hygiene.	
	(6) Drawing and Practical Geometry	
	(7) Additional Mathematics.	

Each paper shall be of three hours.

The paper in a Vernacular shall be the same as that for the High School Examination and shall carry 100 marks.

The two papers in English shall be the same as those for the High School Examination and each shall carry 100 marks.

The paper in Mathematics for the High Madrasah Examination shall consist of—

Questions in Arithmetic	50 marks.
Questions in Geometry	50 marks.

The paper in Fiqh, Faraiz and Aqaid for the High Madrasah Examination shall consist of—

Questions in Fiqh	..	..	..	50 marks.
Questions in Faraiz	..	..	..	30 marks.
Questions in Aqaid	..	..	..	20 marks.

The paper in Islamic History shall be the same as that for the High School Examination and shall carry 100 marks.

The papers in History, Geography, General Science, Hygiene, and Drawing and Practical Geometry for the High Madrasah Examination shall be the same as those for the High School Examination and the paper in Additional Mathematics for the High Madrasah Examination shall be the same as the paper in Compulsory Mathematics for the High School Examination and each shall carry 100 marks.

The first paper in Arabic for the High Madrasah Examination shall consist of—

Questions so framed as to test intelligent study of prescribed poetry texts	..	..	40 marks.
Questions in Grammar arising out of the prescribed texts	..	..	10 marks.
Questions in General Grammar and Composition	..	..	25 marks.
Translation from English into Arabic	..	..	15 marks.
Questions in Unseen Passages	..	..	10 marks.

The second paper in Arabic for the High Madrasah Examination shall consist of—

Questions so framed as to test intelligent study of prescribed prose texts	..	..	40 marks.
Questions in Grammar arising out of the prescribed texts	..	..	10 marks.
Questions in General Grammar and Composition	..	..	25 marks.
Essay in Arabic	..	..	15 marks.
Questions in Unseen Passages	..	..	10 marks.

20. Regarding the course of studies for High Madrasahs the Muslim Education Advisory Committee of 1931-34 made the following observations:—

“The High Madrasah courses in English and Vernacular are identical with the High School courses; but the standard in Compulsory Mathematics is lower which places a Madrasah boy at a disadvantage if he wishes to take a Science Course at the intermediate stage or goes in for the B.C.S. Examination. Therefore, the lower standard in Compulsory Mathematics is a basic defect and should be remedied. Moreover, by giving two papers to Arabic, the number of papers prescribed for the High Madrasah Examination has been made eight against seven for the corresponding High School Examination of the Board and the Matriculation Examination of Calcutta University. This is another disadvantage which should be removed.”

Consequent on the introduction of the Vernacular as the medium of instruction and examination in High Schools and High Madrasahs under the Board of Intermediate and Secondary Education, Dacca, the Government of Bengal have recently sanctioned the revised regulations of the Board relating to its High School and High Madrasah Examinations. The revised regulations will take effect from the examination of 1942 in all subjects other than *English* and *Mathematics* and from the examination of 1944 in all subjects other than *English*. According to the revised regulations there will now be two papers in the Vernacular each carrying 100 marks for both High School and High Madrasah Examinations. But the defects pointed out by the Muslim Education Advisory Committee in the courses for the High Madrasah Examination remain as before.

21. Subject to the possession of the prescribed qualifications, teachers in aided High Madrasahs and old scheme Senior Madrasahs, as in the case of aided High Schools, and also Head Masters of aided Junior Madrasahs like Head Masters of aided Middle English Schools, are eligible for admission to the David Hare Training College, Calcutta, and the Teachers' Training College, Dacca, which are institutions for the training of teachers for secondary schools (including madrasahs) and others engaged in the work of education. Almost all the English teachers in Government High Madrasahs hold the degree of Bachelor of Training. But aided High Madrasahs have on their staff very few trained graduates. The Vernacular teachers have either V. M. or G. T. certificates. But there is at present no arrangement for the training of Arabic teachers serving in High Madrasahs—both Government and non-Government. It is necessary to make some arrangements for the training of these teachers. •

22. Every Government High Madrasah has a Physical Instructor on its staff who holds the Diploma of Physical Education. Under his supervision various kinds of outdoor games—both Indian and foreign—~~are~~ played by the boys both within and outside school hours. In some of these institutions there is an arrangement for the supply of midday tiffin. In aided High Madrasahs there is also an arrangement for physical education, and the students there play basketball, volleyball, baseball, football, badminton, tennis, etc., in their proper seasons, and also take part in those games which are conducted by the District Inter-School Sports Association. But few of the teachers in charge of games in these institutions are trained at the College of Physical Education, Calcutta. In some of the madrasahs there are Boy Scout Troops and Junior Red Cross Societies. Non-recurring grants are distributed by the department annually to schools and madrasahs for improvement of physical education. The following High Madrasahs received grants during 1939-40:—

	Rs.
Jangipur High Madrasah	100
Bhabta Azizia High Madrasah	100
Magura High Madrasah	200
Roqua High Madrasah	400
Koundia High Madrasah	500
Porsha High Madrasah	100

23. The High Madrasah Examination is conducted by the Board of Intermediate and Secondary Education, Dacca. The results of the examinations held during the last five years and also this year are shown in the table below:—

Year.	Number appeared.	Number passed.				Percen- tage of passes.	
		First Division.	Second Division.	Third Division.	Total.		
1934-35	..	487	28	157	76	261	53.5
1935-36	..	535	74	224	71	369	68.9
1936-37	..	592	81	241	52	374	63.1
1937-38	..	642	156	270	39	465	72.4
1938-39	..	663	121	220	66	407	61.3
1939-40	..	794	174	278	59	511	64.3

NOTE.—Candidates who offered themselves for the examination but did not appear, have been left out: candidates who appeared and passed in two subjects only have also been left out. Figures for Assam Madrasahs have been excluded.

24. Government sanctioned 4 scholarships of Rs. 12 each a month and 6 stipends of Rs. 8 each a month temporarily for a period of two years with effect from 1st July 1920 to be awarded on the results of the High Madrasah Examination. On the expiry of the said period the scholarships and stipends were renewed annually until permanently sanctioned by Government in 1924. Two more scholarships of Rs. 12 each a month and three more stipends of Rs. 8 each a month were sanctioned by Government in 1925. One of the conditions under which the latter scholarships and stipends were to be awarded was that they would be tenable in the Islamic Intermediate Classes of recognised institutions. Obviously, the award of the former scholarships and stipends was also to be regulated by the said condition.

According to the new scholarship scheme brought into operation from the session 1939-40 the institution of the following scholarships was sanctioned by Government in place of the abovementioned scholarships and stipends:—

- (i) Four scholarships of Rs. 16 each a month tenable for two years, *plus* free tuition.
- (ii) Fourteen scholarship of Rs. 10 each a month tenable for two years, *plus* free tuition.

The question whether the scholarships and stipends awarded on the results of the High Madrasah Examination might be made tenable elsewhere than in Islamic Intermediate Colleges was raised by the Board of Intermediate and Secondary Education, Dacca, in 1927. Government after considering the question decided that the scholarships and stipends should not be made tenable in ordinary Intermediate

Colleges as that would be detrimental to the interests of the Special Islamic Course of Studies. The necessity for the above reference arose out of the circumstances stated below:—

Up to the year 1925 there was but one course open to the students passing the High Madrasah Examination, viz., to join the Islamic Intermediate Colleges; but the Syndicate of Calcutta University at their meeting held on the 13th November 1925 decided to recognise the High Madrasah Examination of the Board of Intermediate and Secondary Education, Dacca, as equivalent to their Matriculation Examination and have since been allowing students passing the High Madrasah Examination to enter Arts Colleges. The Dacca Board also at its meeting held on the 29th August 1927 passed the following resolution:—

“That in view of the fact that a student who passed the High Madrasah Examination of the Board is admitted to the Intermediate Classes of Colleges under the Calcutta and Aligarh Universities the same privilege be accorded to such students as regards admission into the Intermediate Colleges under the Board.”

It appears that since the decision of Government restricting the tenability of scholarships and stipends awarded on the results of the High Madrasah Examination at Islamic Intermediate Colleges the scholars who joined the ordinary Arts Colleges had to forego their scholarships. But last year two students, who were awarded first grade scholarships of Rs. 16 a month each on the results of the High Madrasah Examination, 1939, joined the Science Course of the Dacca Intermediate College and applied to the Dacca Board for making the scholarships tenable there. The Board moved Government to relax the rule in favour of the students as a special case. Government accepted the Board’s proposal and in relaxation of the rule allowed the scholarships to be made tenable at the Dacca Intermediate College as a special case. What definite policy should be followed in future in the matter is still under the consideration of Government. The point for consideration is that while it is necessary to restrict as far as possible migration of students securing scholarships on the results of the High Madrasah Examination to facilitate the recruitment of the best students for the Islamic Intermediate Colleges, it is at the same time desirable that students reading in special institutions should be given some scope for migration to general institutions. The solution seems to lie in the institution of some new scholarships making them tenable in the ordinary Arts Colleges.

25. Subject to budget provision, capital grants are given to madrasahs for the following purposes:—

- (a) the purchase and acquisition of land;
- (b) the erection, purchase or extension of buildings and the preparation of sites;
- (c) the execution of extensive repairs;
- (d) the purchase of furniture and equipment; and
- (e) the payment of debts in special cases.

Each scheme is matured under the grant-in-aid rules before a grant is sanctioned. In 1931-32 the total normal budget provision for capital

grants to madrasahs amounted to Rs. 20,000. But in the year 1932-33 the entire provision with the exception of Rs. 400 for works-in-progress was withdrawn from the budget. As a result all schemes for construction of buildings, etc., had to be suspended. A temporary lump provision of Rs. 5,000 only was, however, allowed in 1935-36. This was renewed during the next two years. In 1937-38, in addition to the lump provision of Rs. 5,000, a sum of Rs. 3,000 out of the original grant of Rs. 20,000 was restored. During 1938-39 not only was the entire original grant of Rs. 20,000 restored, but also the temporary provision of Rs. 5,000 permanently sanctioned. In view of the large number of pending cases an additional provision of Rs. 15,000 has been sanctioned for the year 1940-41. The original permanent grant of Rs. 20,000 was meant for madrasahs of the reformed type only. Now that the principle of giving grants towards construction of buildings has been extended to old scheme madrasahs the normal provision of Rs. 25,000 will hardly be sufficient for the purpose. Besides, a small portion of the allotment is utilised in giving furniture and equipment grants to madrasahs. At present, building schemes involving an expenditure of about a lakh of rupees is pending in the office of the Director of Public Instruction. It is very desirable that the normal provision should be adequately increased and temporary lump provisions be made, so that, the financing of pending schemes may be expedited. A proposal* for a permanent provision of Rs. 40,000 (including the normal provision of Rs. 25,000) annually and a lump provision of Rs. 35,000 for 1941-42 has been submitted to Government by the Director of Public Instruction.

26. *Islamic Intermediate Colleges*.—The reformed madrasah course has a twofold aim as outlined in the following quotation from Government Resolution No. 450-T.G., dated 31st July 1914:—

“From one point of view the reformed madrasah course may be regarded as preparatory to the Islamic Studies of the Dacca University; it is, however, complete in itself, and students who wish to pass from a madrasah to any University course other than that of Islamic Studies will not find themselves hopelessly handicapped by reason of their lack of knowledge in general subjects.”

In pursuance of the first aim institutions known as Islamic Intermediate Colleges were established. These special colleges form connecting links between the reformed madrasahs of the province and the Department of Islamic Studies of the University of Dacca. As regards the other aim, it may be observed that students passing the High Madrasah Examination are allowed to take the Arts Course of the Calcutta University or of the Dacca Board.

The First and Second Year Islamic Intermediate Classes were opened at the Dacca Madrasah in July 1919 and 1920, respectively. College Classes were opened at the Serajganj Madrasah in 1923 and 1924. Islamic Intermediate Classes (First and Second Year) were also attached to the Chittagong Madrasah in 1927 and 1928, respectively. First Year Islamic Intermediate Class was opened at the Hooghly

*Government have conveyed their administrative approval to an additional non-recurring allotment of Rs. 40,000 for building grants to non-Government madrasahs. If the amount is provided in the budget for the year 1941-42, the next year's normal provision of Rs. 25,000 for building grants to madrasahs will be augmented by an additional lump provision of Rs. 40,000.

Madrasah in July 1939 and the Second Year Class in July 1940. There are thus four Islamic Intermediate Colleges in Bengal, of which three, viz., those at Dacca, Chittagong and Hooghly, are maintained by Government and the one at Serajganj is aided by Government.

27. The number of students in the First and Second Year Classes of the Islamic Intermediate Colleges during the last five years is given in the table below:—

	1935.			1936.			1937.			1938.			1939.		
	Number of students in—			Number of students in—			Number of students in—			Number of students in—			Number of students in—		
Islamic Intermediate Colleges.	First Year Class.	Second Year Class.	Total.	First Year Class.	Second Year Class.	Total.	First Year Class.	Second Year Class.	Total.	First Year Class.	Second Year Class.	Total.	First Year Class.	Second Year Class.	Total.
Dacca	39	46	85	49	40	89	57	42	99	50	49	119	51	62	113
Chittagong	22	24	46	30	33	63	50	43	93	48	43	91	42	51	93
Serajganj	15	18	33	25	16	41	26	27	53	46	33	79	39	51	90
Hooghly	..	..	..	..	..	..	..	..	..	..	..	..	33	..	33
Total	76	88	164	104	89	193	133	112	245	164	125	289	165	164	329

Excluding the 33 students admitted to the First Year Class of the Hooghly Islamic Intermediate College started in July 1939, the total number of students admitted to the other three Islamic Intermediate Colleges increased from 164 in 1935 to 296 in 1939. It will appear from paragraph 23 that the number of students who passed the High Madrasah Examination held in those years was 261, 369, 374, 465 and 407, respectively. Thus, only 29.1, 28.1, 35.5, 35.2 and 40.5 per cent. of the passed students were admitted to the First Year Class of the Islamic Intermediate Colleges. It is significant that not even half the number of students who passed the High Madrasah Examination were admitted to the Islamic Intermediate Colleges. This is mainly attributed to the following causes:—

- (a) Madrasah students are mostly poor and hence a large number of those who pass out of the High Madrasahs have to give up their studies.
- (b) Some of the students join the general Arts Colleges.
- (c) The existing Islamic Intermediate Course prescribes a large number of compulsory papers in Arabic and Islamic Studies which places the students reading the course under a handicap.
- (d) The existing colleges are four in number and they serve the whole of the province. The poorer students find it difficult to prosecute their studies in these colleges far away from their homes.

(e) Accommodation is insufficient in all the colleges. Under the regulations of the Dacca Board only 40 students can be admitted to each of the First and Second Year Classes. The number can be increased to 50 with the special permission of the Board. It is evident from the figures given in the table above that the colleges at Dacca, Chittagong and Serajganj are full. The Hooghly Intermediate College had 33 students in the First Year Class at the very starting of the college.

It seems that the following steps, if taken, will go a great way to remove the causes mentioned under (a), (c), (d) and (e) above:—

- (i) There are no stipends for the students of the Islamic Intermediate Colleges. The scholarships that are awarded at present on the results of the High Madrasah Examination are also inadequate in number. The creation of more scholarships and a large number of stipends will facilitate the admission of poor and meritorious students to Islamic Intermediate Colleges.
- (ii) The difficulty pointed out under (c) may be obviated by reducing the number of compulsory papers and increasing correspondingly the number of papers to be taken in optional subjects.
- (iii) The handicaps pointed out under (d) and (e) may be removed—
 (1) by establishing more Islamic Intermediate Colleges, and
 (2) by extending accommodation in the existing colleges. From the figures quoted above, it is evident that five colleges are necessary to make provision for the higher education of at least half the number of students who annually pass out of High Madrasahs. If Government would stick to their policy of raising the status of Government High Madrasahs to that of Islamic Intermediate Colleges, then College Classes should be opened at Rajshahi Madrasah specifically to provide facilities of college education for madrasah students in Northern Bengal. The existing college at Serajganj serves only a part of Northern Bengal and draws the majority of its students from divisions other than Rajshahi. It may be urged that the demand for increased admission may be met by extending accommodation at the existing colleges. But considering the location of the existing colleges, the means of communication to and from them and the geographical position of the existing High Madrasahs in the different parts of the province, particularly in Eastern and Northern Bengal, which are feeders to Islamic Intermediate Colleges, one would naturally come to the conclusion that the existing four colleges even with extended accommodation will not serve the needs of the province as a whole.

28. The Board of Intermediate and Secondary Education, Dacca, was established in 1921. In terms of paragraph 11 of Government Resolution No. 1011-Edn., dated 7th May 1921, the jurisdiction of the Dacca Board extends over the Dacca University area only and is restricted to Intermediate Colleges and Classes, High Madrasahs and High English Schools within that area. In terms of paragraph 12 of the said Resolution the control and conduct of the Islamic Intermediate

Examination, which previously vested in the Director of Public Instruction assisted by an Advisory Board, were transferred to the Board of Intermediate and Secondary Education, Dacca, on its constitution. The Board, however, does not exercise the same control on the Islamic Intermediate Colleges outside the Dacca University area as on the Intermediate Colleges within that area. Besides conducting the examination it grants recognition to all Islamic Intermediate Colleges in the province.

29. For each Government Islamic Intermediate College, like an ordinary Government Arts College, there is a Governing Body some members of which are *ex-officio* while the other members are appointed by Government on the recommendation of the Director of Public Instruction. The constitution of the Governing Body varies in the different colleges, but the Principal of the college is usually *ex-officio* Vice-President and Secretary. The college staff is represented on the Governing Body by one or more members whose election must be made under certain specific rules sanctioned by Government. The duties and functions of the Governing Bodies of Government Islamic Intermediate Colleges are more or less similar to those of the Governing Bodies of Government Arts Colleges. The following are the general functions:—

- (1) To frame the college budget, to control expenditure under the budget, and to examine and pass the college accounts.
- (2) To consider, examine and initiate projects for the improvement of the college.
- (3) To advise the Director of Public Instruction as to the courses which the college should teach.
- (4) To advise the Director of Public Instruction with regard to the changes in or addition to the staff.
- (5) To deal with all branches of discipline brought before them by the Principal, subject to the regulations of the University or of Government, in cases in which the Principal has not taken action himself in exercise of his powers under the regulations of the University or the Board.
- (6) To deal with any question referred to them by the Director of Public Instruction for opinion or disposal.
- (7) To exercise such additional functions as may from time to time be assigned to them by Government.

There is only one aided Islamic Intermediate College and its Governing Body is constituted in accordance with the regulations of the Board of Intermediate and Secondary Education, Dacca, and approved by the Director of Public Instruction. The functions of the Governing Body, as also those of the Principal, are, in general, similar to those of the Governing Body and Principal of a Government College.

30. The Islamic Intermediate Colleges owe their development from High Madrasahs to their present status to the recommendations of the Calcutta University Commission, 1917-19, in Chapter XVI, paragraph 107, and Chapter XXXIII, paragraph 100, of their report. The Dacca Islamic Intermediate College consists of six classes, viz., Classes VII-X of the Dacca High Madrasah and the two Intermediate Classes. Classes I-VI of the Dacca Madrasah have been constituted as a Junior

Madrasah which is held in a part of the College building. Whereas each of the other three Islamic Intermediate Colleges at Chittagong, Hooghly and Serajganj consists of ten Madrasah Classes and two Intermediate Classes.

The staff of a Government Islamic Intermediate College (comprising 12 classes) consists of—

- (1) Principal.
- (2) One Professor of English.
- (3) One Lecturer in English.
- (4) One Professor of Arabic.
- (5) Three Lecturers in Arabic.
- (6) Five English Teachers.
- (7) Four Arabic Teachers.
- (8) Two Vernacular Teachers.
- (9) One Physical Instructor. (Total 19.)

The regulations of the Dacca Board provide for a number of optional subjects for the Islamic Intermediate Examination; but there is no provision for the teaching of any of these subjects except English and History. To make provision for the teaching of Mathematics in Islamic Intermediate Colleges will not be of much use until the standard in Mathematics in High Madrasahs be the same as in High Schools. But in each Government Islamic Intermediate College the existing staff should be strengthened immediately by the appointment of two Lecturers for the teaching of Logic and Economics.

31. The Islamic Intermediate College at Serajganj is the only non-Government institution of its kind. It is understaffed and very inadequately aided. Its staff consists of 15 teachers including the Principal. For the High Madrasah Department alone 14 teachers are necessary. So the two College Classes are being conducted by the High Madrasah staff with the addition of one teacher only. The senior members of the staff are overworked. The result is that the work of the institution, specially of the Madrasah Section, suffers considerably. If this institution is to be run efficiently, its staff must be strengthened. Before the College Classes were attached to the Madrasah it had been in receipt of a grant of Rs. 370 per month. As a Madrasah it was entitled to get a grant on half-and-half basis and even in excess in terms of paragraph 13 of Government Resolution No. 450-T.G., dated 31st July 1914. In 1928 the College Classes were amalgamated with the Madrasah and the whole institution was styled as an Islamic Intermediate College. The grant of Rs. 370 previously enjoyed by the Madrasah was transferred to the head "Direct grants to non-Government Arts Colleges." Thus the whole institution came under the operation of the grant-in-aid rules for colleges according to which no grant shall exceed half the amount contributed from private sources without the sanction of Government. The immediate effect of this change of policy was that the authorities of the institution who were expecting a separate grant for the College Classes got "only the Madrasah grant sanctioned for the college in its new category. Obviously the institution has suffered by this change of policy. Owing to a heavy fall in the pupil-strength of the Madrasah Section the income of the college from fees came down from Rs. 8,360 in 1928-29

to Rs. 4,892 in 1935-36. The institution had to work at a deficit during the period from 1930-31 to 1932-33 on the basis of the scale of expenditure then maintained, and the total deficit during those years amounted to Rs. 1,920-12-8. On a representation from the college authorities Government sanctioned a special non-recurring grant of Rs. 1,920 to cover the deficit. In 1932-33 the scale of expenditure had to be considerably reduced, at the cost of efficiency, in order that the income might balance the expenditure. As a result of this reduction in the scale of expenditure the grant of Rs. 370, inadequate though it was, exceeded the ordinary limit prescribed in the grant-in-aid rules for colleges and Government had to be moved annually for relaxation of the grant-in-aid rules. Since 1936-37 receipts from fees began to increase and the total receipts in 1939-40 rose to Rs. 6,908. This was due to the fact that by the year 1939-40 the numerical strength of the College Department exceeded the normal admission limit and the Junior Madrasah Section of the institution partially recouped its loss in strength, but the pupil-strength of the High Madrasah Section further declined. Still the income was not sufficient for the maintenance of an adequate staff. In 1937 the Director of Public Instruction submitted to Government a scheme for strengthening the staff with provision for a time-scale of pay. The financial effect of the scheme is as below:—

<i>Estimated income.</i>		<i>Estimated expenditure.</i>	
	Rs. a. •		Rs.
Fees	500 0	Pay of staff	1,365
Municipal grant	4 8	Servants	35
District Board grant	100 0	Prize	8
		Library	12
Government grant (existing)	370 0	Provident Fund	43
Additional Government grant (proposed).	545 0	Rates and taxes	9
		Contingencies	48
Total	1,519 8	Total	1,520

Apart from recommending an additional grant of Rs. 545 or a total grant of Rs. 915 a month which was required to give effect to the above scheme, the Director of Public Instruction also recommended that the college should be treated as a special institution, so that it might be exempted from the operation of the grant-in-aid rules for ordinary Arts Colleges and given a grant on half-and-half basis and even in excess, if necessary, as in the case of reformed madrasahs (paragraph 13 of Government Resolution No. 450-T.G., dated 31st July 1914). In this connection it was pointed out that the decision of Government to place the Islamic Intermediate College at Serajganj under the grant-in-aid rules for general colleges was arrived at without consideration of the full facts of the case and that the decision was unfair to this special institution which forms a link between High Madrasahs and the Department of Islamic Studies of Dacca University. Unfortunately, the recommendations have not been accepted as yet by Government. As, however, an extra grant was essentially necessary for making some very urgent improvements in the staff which could not be put off any longer, the Director of Public Instruction recommended that the

grant of the college should be increased to Rs. 500 per month from March 1938, the extra cost being met out of the additional provision for grants-in-aid to colleges placed at his disposal in 1938-39. This proposal was sanctioned by Government, and the college has been in receipt of a grant of Rs. 500 per month from March 1938. Thus, the question of classifying the college as a special institution and of giving it a grant under the grant-in-aid rules for High Madrasahs has remained undecided. The prospect of giving the college a still higher grant appears to be as remote as ever.

Apart from the fact that the college is understaffed and very inadequately aided, it has to work under certain other handicaps some of which are enumerated below:—

- (1) The rates of fees charged in this college are much higher than those charged in the Islamic Intermediate Colleges maintained by Government.
- (2) The revised madrasah curriculum provides facilities for the migration of boys after completion of the Junior and High Madrasah Courses to High Schools and ordinary Arts Colleges; but no such migration from general institutions to madrasahs is possible.
- (3) The starting of new Junior and High Madrasahs in the neighbouring districts has affected the enrolment of the High Madrasah Section.
- (4) The opening of a general College in Intermediate Arts this year at Serajganj is likely to affect the numerical strength of the College Classes of this special institution.

It is idle to expect a special institution with so many limitations to fulfil the conditions laid down for a general institution. The reformed madrasah course was designed to lead up to the Dacca University. The stages are as follows:—

- (1) Junior Madrasah stage.
- (2) High Madrasah stage.
- (3) Collegiate stage (Special Intermediate).
- (4) Department of Islamic Studies, Dacca University.

It does not stand to reason why two different policies should be followed in the matter of giving grants-in-aid to the institutions teaching up to the High stage and those teaching up to the Intermediate stage.

It has already been pointed out that five Islamic Intermediate Colleges are needed for the province as a whole and that the new one when established should be at Rajshahi and maintained by Government. The handicaps under which the aided Islamic Intermediate College at Serajganj is working are in themselves an obstacle to its financial stability. The struggle for existence faced by a solitary aided college when all the rest are Government institutions is indeed very hard and stands as a serious impediment in the way of its healthy growth. If the college is to continue to be run as an aided institution a disproportionately large grant is necessary to keep it in a state of normal efficiency. This will practically mean the acceptance of a proposal to provincialise the college with no control over its administration. The real solution of the problem lies, therefore, in provincialising the institution, even on a provisional basis. It is hardly necessary to quote

the views expressed by educationists, executive officers and individual Ministers of Government in favour of provincialisation of this college.

32. The Intermediate Examination in Group C (Islamic Intermediate Examination) is conducted by the Board of Intermediate and Secondary Education, Dacca. The results of the examinations held during the last five years and also this year are shown in the table below:—

Year.	Number of examinees.	Number passed.					Percentage of passes.
		First Division.	Second Division.	Third Division.	Total.		
1935 ..	99	24	45	4	73	73.7	
1936 ..	80*	19	42	7	68	86.0	
1937 ..	99	38	42	8	88	88.8	
1938 ..	120	49	48	7	104	86.6	
1939 ..	163	49	44	18	111	68.1	
1940 ..	138	37	40	5	82	59.4	

*One was absent.

The results of the examination of 1939 as also of 1940 are not satisfactory.

It will perhaps not be out of place to give here some idea as to how far the students who pass out of the Islamic Intermediate Colleges take advantage of the facilities for the prosecution of higher Islamic learning provided in the Department of Islamic Studies, Dacca University. Two statements—one showing the total number of students in the different classes in Islamic Studies during the sessions 1935-36, 1936-37, 1937-38, 1938-39 and 1939-40, and the other showing the total number of candidates who appeared at and passed in Islamic Studies at B.A. (Pass and Honours) and M.A. (Final) during the years from 1935 to 1940 are given below:—

STATEMENT 2.

Number of Students in the Department of Islamic Studies, Dacca University.

Session.	1st Year B.A.		2nd Year B.A.		Third Year B.A. Honours.	First Year M.A.	Second Year M.A.	Total.
	Honours.	Pass.	Honours.	Pass.				
1935-36 ..	11	5	7	..	10	..	2	35
1936-37 ..	10	4	10	5	7	..	6	42
1937-38 ..	4	3	10	4	10	..	4	35
1938-39 ..	3	2	3	2	10	..	2	22
1939-40 ..	6	2	4	2	2	1	7	24

STATEMENT II.

Number of Candidates who appeared at and passed in Islamic Studies at the M.A., B.A. Honours and B.A. Pass (with Islamic Studies as one of the subjects) Examinations from 1935 to 1940, of Dacca University.

	1935.		1936.		1937.	
	Number appeared.	Number passed.	Number appeared.	Number passed.	Number appeared	Number passed.
B. A. Pass	..	1	..	..	5	1
B. A. Honours	..	7	2	12	10	8
M.A.	..	3	3	2	2	4

	1938.		1939.		1940.	
	Number appeared.	Number passed.	Number appeared.	Number passed.	Number appeared.	Number passed.
B.A. Pass	..	9	2	7	3	5
B.A. Honours	..	13	6	13	9	4
M.A.	..	5	5	3	3	6

It will appear from Statement I that only a small number of students join the First Year B.A. (Pass and Honours) and that this number is falling off. It will be seen from Statement II that the results of the B.A. Examination (both Pass and Honours) for the year 1940 were not satisfactory. It seems desirable to investigate the causes why students passing out of Islamic Intermediate Colleges do not join the Department of Islamic Studies in sufficient number. Dr. S. M. Hossain, Head of the Department of Arabic and Islamic Studies, Dacca University, is of opinion that the fall in admissions to the Department of Islamic Studies is due to the following:—

- (i) The subjects taught in the B.A. Honours and M.A. Courses in Islamic Studies of Dacca University are not included in the list of subjects prescribed for the B. C. S. Examination.
- (ii) Students securing scholarships on the results of the Intermediate Examination in Group C are allowed to join the departments other than the Department of Islamic Studies of Dacca University with their scholarships.
- (iii) Students passing Intermediate Examination in Group C prefer to join the Honours Course in Arabic as that subject is included in the list of subjects for the B. C. S. Examination.
- (iv) Students of the Department of Islamic Studies, poor as they are, do not get such financial assistance as they would need to prosecute their studies unembarrassed by financial difficulties.

33. In 1922 Government sanctioned the following scholarships and stipends to be awarded annually on the results of the Intermediate Examination of the Islamic Course conducted by the Board of Intermediate and Secondary Education, Dacca, to successful students who desire to pursue a course of studies in the Islamic Department of Dacca University:—

- (i) Five scholarships of the value of Rs. 15 each a month tenable for three years.
- (ii) Two stipends of the value of Rs. 10 each a month tenable for three years.

One of the conditions of the award of these scholarships and stipends is that the students who are awarded the scholarships and stipends shall be required to read for the Honours Course in Islamic Studies of the University of Dacca. As already stated, Dr. Hossain is of opinion that students securing scholarships on the results of the Intermediate Examination in Group C are allowed to join the departments other than the Department of Islamic Studies of Dacca University with their scholarships. If this is a fact, it would be desirable to create a number of scholarships for students who, after passing the Intermediate Examination in Group C, desire to join the departments other than the Department of Islamic Studies of Dacca University.

According to the new scholarship scheme brought into operation from the session 1939-40, the institution of the following scholarships has been sanctioned by Government in place of the abovementioned scholarships and stipends:—

Two scholarships of Rs. 20 a month each tenable for three years, *plus* free tuition.

Eight scholarships of Rs. 15 a month each tenable for three years, *plus* free tuition.

It may be observed that 170 stipends of Rs. 6 each a month tenable for two years in the Intermediate Classes of ordinary Arts Colleges were created in Education Department Letter No. 203 T.—Edn., dated 5th October 1939. But no stipends were created for the Islamic Intermediate Colleges. It needs no argument to say that similar stipends should be created for the Islamic Intermediate Colleges.

34. *Old Scheme Madrasahs.*—No definite information is available as to the number of classes the Calcutta Madrasah had when it was founded. In the earlier part of the nineteenth century it had seven classes and the curriculum then taught in these classes is given in paragraph 10, Chapter II. This curriculum with minor modifications from time to time continued to be taught in the Madrasahs at Calcutta and Hooghly up to the year 1871 when a new Arabic Course as recommended by the Committee of 1869 (paragraph 13 of Chapter II) was introduced. According to the recommendation of that committee the number of classes was increased from seven to eight. The course of studies was further modified in 1877. The curriculum for the junior classes does not appear to have been clearly specified nor had any account of the constitution of these classes been given in official records, these matters having been left to the discretion of the Principal. It

appears, however, that after 1877 the number of Junior Classes was gradually increased from four to seven and in 1904 a Fifth Year Class was added to the Senior Department. The classes in the Arabic Department of Calcutta Madrasah as they existed up to the year 1908 and the new classification as sanctioned by Government and introduced in 1909 on the recommendation of the Earle Conference are shown below:—

Junior (or School) Classes.

Classes up to 1908.

Tenth (Section B) Class.	First Year Class.
Tenth (Section A) Class.	Second Year Class.
Ninth Class.	Third Year Class.
Eighth Class.	Fourth Year Class.
Seventh Class.	Fifth Year Class.
Junior First Year or Sixth Class.	Sixth Year Class.
Junior Second year or Fifth Class.	

Senior (or College) Classes.

Classes up to 1908.

Senior First Year Class.	Second Year Class.
Senior Second Year Class.	Third Year Class.
Senior Third Year Class.	Fourth Year Class.
Senior Fourth Year Class.	Fifth Year Class.

Classes from 1909.

First Year Class (transferred from the Junior Classes).

Second Year Class.
Third Year Class.
Fourth Year Class.
Fifth Year Class.

Title Course Classes.

Classes up to 1908.

Senior Fifth Year Class.
First Year Class.
Second Year Class.

Classes from 1909.

First Year Class.
Second Year Class.
Third Year Class.

According to the Earle Scheme there was no provision for the teaching of Arabic in the three lowest classes. These were, in fact, Maktab Classes. The Junior (or School) Course was spread over six years, the Senior (or College) Course over five years and the Title Course over three years. When the Shamsul Huda Committee's recommendations were accepted by Government in 1928, a revised classification was introduced, viz., a six-year course for the Junior (or School) Department, a four-year course for the Senior (or College) Department and a two-year course for the Title Classes. According to this arrangement a pupil who is admitted to the Junior First Year Class must have passed through a maktab. The existing Junior (or School) Course therefore excludes

the Maktab (Primary) Course. In fact, an old scheme junior madrasah comprises both the middle and high stages, and not merely the middle stage as in the case of middle schools and new scheme junior madrasahs. This is one of the reasons why old scheme Junior Madrasahs did not grow up as successful institutions. In view of the introduction of free primary education, it is desirable that classes in old scheme madrasahs should be so reorganised that the arrangement there may correspond with the classification adopted in High Madrasahs and High Schools.

35. The number of old scheme Junior Madrasahs and the number of pupils attending them during the five years ending 1938-39 are given in the table embodied in paragraph 2. It will be seen that the number of institutions fluctuated between 81 and 91 during that period. On the 31st March 1939 there were 86 Junior Madrasahs attended by 5,270 pupils, of whom 4,363 were in the primary stage and 907 in the middle stage according to the present classification which however is not in keeping with the classification followed in High Schools and High Madrasahs. The average pupil strength of a Junior Madrasah was 61.2. These Madrasahs teach the courses prescribed for the Junior Department of Calcutta Madrasah. They are recognised by Inspectors of Schools. No minimum conditions to be fulfilled by an old scheme Junior Madrasah seeking recognition, in respect of managing committee, staff, building, equipment, roll strength, fees, etc., have been laid down. No public examination is held at the end of the course. Of the 86 old scheme Junior Madrasahs, 51 were returned as aided and 35 as unaided institutions during the year 1938-39. Of the aided institutions only one got an annual grant of Rs. 528 from provincial revenues, and the remaining 50 madrasahs received Rs. 4,830 from district funds and Rs. 317 from municipal funds. The average grant received by each of these 50 madrasahs was Rs. 102 a year or Rs. 8.8 per month. These figures speak for themselves.

It is evident, therefore, that these institutions which are struggling for existence can hardly be run efficiently. The remedy seems to lie in reorganising them, as far as possible, on the lines of new scheme Junior Madrasahs, by laying down minimum conditions for recognition and by fixing a minimum grant.

36. *Senior Madrasahs.*—On the 31st March 1939 there were 80 Old Scheme Senior Madrasahs of which one was managed by Government.

Calcutta Madrasah.—The Calcutta Madrasah is the only Government Senior Madrasah teaching the orthodox course. It has three sections, the Junior, Senior and the Title Classes. The Title Course provides for the teaching of Hadis (Traditions) and Fiqh (Muhammadan Law). The number of pupils attending this Madrasah on the 31st March 1939 was 331, of whom 210 were in the primary stage, 62 in the middle stage and 59 in the high stage, according to a wrong classification as explained in paragraph 34. As a matter of fact, 272 were in the school stage and 59 in the college stage.

The Madrasah is held in a building which is more than a century old, having been built in the year 1824. There are 17 class rooms having sufficient air and light.

It has a Governing Body consisting of 13 members, of whom the Assistant Director of Public Instruction for Muhammadan Education, Bengal, is *ex-officio* President, and the Principal, Calcutta Madrasah, is *ex-officio* Secretary.

Excluding the Principal there are 28 teachers on the staff of the Arabic Department—two in the Bengal Educational Service, ten in the Lecturers' Grade and sixteen including the Physical Instructor and Urdu Tutor in different grades.

The Madrasah has a decent library which is meant for both the Arabic and the Anglo-Persian Departments. There are suitable arrangements for reading for the students and the members of the staff. The library is equipped with a large number of very valuable books on different subjects in Arabic and Persian, some of which are rare, and the stock is enriched by fresh additions every year.

Sanitary arrangements for the Arabic Department is not very satisfactory, as the lavatories and latrines are far away. The arrangement for the supply of good drinking water is adequate and satisfactory.

The rate of fees varies from Re. 1-4 to annas 5, as shown below:—

	Rs. a.
Title Classes	1 4
Senior 4th Year to Junior 5th Year Class	0 10
Junior 4th Year to Junior 1st Year Class	0 5

Text-books for the Arabic Department of Calcutta Madrasah and Madrasahs affiliated to it are selected by the Board of Central Madrasah Examinations, in consultation with specialists when necessary, and published over the signature of the Registrar of the Board, with the approval of the Director of Public Instruction.

The appointment of a Physical Instructor in 1935 gave a great impetus to the physical activities of the students. They take part in drill, and also in major and minor games. Inter-class tournaments in football, badminton, etc., are regularly held, and students have also competed and won trophies from outside. A game fee of Re. 1 is levied from each student. A considerable amount out of the sports fund has to be set apart for the maintenance of the ground at Gorakhand Road jointly shared with the Islamia College and the Anglo-Persian Department of the Madrasah. The distance of the playground is also a great obstacle to sports activities.

The results of the Alim, Fazil and Title Examinations for 1939 are shown below:—

Examination.	Number sent up.	Number passed.				Total.
		First Division.	Second Division.	Third Division.		
Title	46	7	27	..	..	34
Fazil	75	8	9	31	..	48
Alim	55	5	10	10	..	25

There are the following scholarships reserved for the students of the Calcutta Madrasah:—

(a) Four scholarships of Rs. 10 a month each tenable for one year in the Senior Classes.

(b) Fourteen scholarships of Rs. 5 a month each tenable for one year for encouragement of the study of English in the Arabic Department.

(c) Two scholarships of Rs. 5 a month each tenable for two years in the Anglo-Persian Department of the Calcutta Madrasah for students who after passing the Fazil Examination join the Anglo-Persian Department and go up for the Matriculation Examination.

(d) Two scholarships of Rs. 25 a month each tenable for one year for research work either at the Madrasah or at the Islamia College or at any of the Indian Universities.

(e) Two research scholarships of Rs. 50 a month each tenable for one year for prosecution of studies in other centres of learning on the completion of the Senior Course.

37. The number of non-Government old scheme Senior Madrasahs and the number of pupils attending them during the five years ending 1938-39 are given in the table embodied in paragraph 2 of this chapter. The figures indicate that both the number of madrasahs and the number of pupils attending them increased during the said period. Of the total number of non-Government Senior Madrasahs returned on 31st March 1939, 63 were recognised and 16 unrecognised. Of the recognised madrasahs 48 were full-fledged Senior Madrasahs and 15 taught up to the Alim Standard only. The number of non-Government Senior Madrasahs situated in various districts is shown in the statement below:—

District.	Number of Mad- rasahs.	Recognised.			Un- recog- nised.
		Teaching up to Fazil Standard.	Teaching up to Alim Standard.	Total.	
Hooghly	1	1	..	1	..
Calcutta	1	..	..	..	1
Jessore	1	..	1	1	..
Dacca	6	5	1	6	..
Mymensingh	14	7	4	11	3
Bakarganj	8	7	..	7	1
Faridpur	3	..	..	..	3
Chittagong	11	6	3	9	2
Noakhali	16	11	4	15	1
Tippera	11	6	1	7	4
Pabna	3	3	..	3	..
Bogra	4	2	1	3	1
Total	79	48	15	63	16

It will be seen that most of the madrasahs are situated in the districts of Dacca, Mymensingh, Bakarganj, Chittagong, Noakhali and Tippera.

38. The number of pupils attending non-Government old scheme Senior Madrasahs on the 31st March 1939 was 10,653, of whom 5,560 were in the primary stage, 1,980 in the middle stage and 3,113 in the high stage, according to the wrong classification now in vogue as explained in paragraph 34. If the system of classification followed in the case of general schools and colleges is adopted, then the number of students in the middle and high stages would be 7,510 and the number in the college stage would be 3,113. The average roll strength of an aided Senior Madrasah was 150.7, while that of an unaided Senior Madrasah was 107.4.

39. Prior to the year 1931 unrecognised madrasahs could, without any restriction, send up candidates for the Alim and Fazil Examinations, and hence they did not generally seek departmental recognition. As a result unrecognised madrasahs multiplied in number. These madrasahs were mostly ill-equipped and under-staffed. With a view to effecting a check in the matter it was laid down in 1931 that candidates from unrecognised madrasahs might appear at the Alim and Fazil Examinations as "private" candidates subject to their passing a test examination conducted by a recognised madrasah. But the position did not improve materially as the condition laid down did not produce the desired effect. A circular was therefore issued by the Director of Public Instruction about the end of the year 1935 to the effect that unless the unrecognised madrasahs could secure recognition within two years from the date of the circular, no student would be allowed to appear at the Alim and Fazil Examinations from any of these madrasahs even as "private" candidates in the Central Madrasah Examinations to be held in 1938 and the following years. This warning produced a better result, and the number of unrecognised madrasahs which was 43 in 1935 came down to 16 only. Unfortunately, the concession is still being allowed by the Board of Central Madrasah Examinations on the strength of Rule 23 of the Rules for the Conduct of the Central Madrasah Examinations, in terms of which students of non-affiliated madrasahs may be permitted by the Board to appear at the examinations as private candidates, subject to their passing a test examination conducted by a recognised Senior Madrasah. If the concession is continued indefinitely, it is quite likely that there will be a setback again. It is desirable that the rule should be expunged altogether. This will go a great way to stop the growth of inefficient and mushroom institutions.

40. Prior to the year 1936 there were no rules laying down the minimum conditions to be fulfilled by non-Government Senior Madrasahs seeking recognition of the Department. This was another cause responsible for the starting of weak and inefficient institutions. In 1936 the Director of Public Instruction issued certain rules (Appendix F) relating to the recognition and inspection of non-Government Senior Madrasahs following the orthodox course of studies. In terms of these rules the old scheme Senior Madrasahs are, for the purpose of recognition and general control, under the Divisional Inspectors of Schools through whom any madrasah wishing to be recognised for the purpose of sending up candidates for the Alim and Fazil Examinations shall apply to the Director of Public Instruction. On receipt of the application the Inspector of Schools shall arrange for

its inspection and shall submit to the Director of Public Instruction a report on the fitness of the madrasah for recognition, and the Director of Public Instruction shall issue orders granting or withholding recognition. The standard of recognition fixed in 1936 for old scheme madrasahs was naturally low as no provision could then be made for grants-in-aid to these madrasahs.

41. The minimum numerical strength and the qualifications of the staff are laid down in Rule 8 of the Rules for recognition (Appendix F). These too were fixed in consideration of the fact that the madrasahs were entirely dependant on the receipts from fees and income from other local sources which was generally uncertain and often unreliable. For this reason also no minimum scale of expenditure was fixed and the rate of salaries to be paid to the teachers was left to the discretion of the madrasah authorities. To ensure efficiency of teaching, it is necessary that the qualifications, character and experience of the Superintendent and the rest of the teaching staff should be satisfactory, and that the conditions governing the tenure of their office should be such as to render proper continuity of work possible. But all these will depend upon the amount of financial assistance that Government are prepared to give to these madrasahs. It is extremely desirable that the minimum requirements to be satisfied by non-Government Senior Madrasahs prior to their recognition by the competent authority should be fixed, and the minimum Government contribution towards the maintenance of the staff should also be fixed, as in the case of High Madrasahs.

42. The rates of fees to be charged in the various classes were also not laid down in the rules for recognition. As a matter of fact, the madrasah authorities charge at their discretion fees at rates widely different. In nine madrasahs only fees in the top classes are charged at Rs. 3 per head. In sixteen madrasahs the rate for the two top classes is Rs. 2-8 per head. In the remaining madrasahs the rate for the two top classes varies generally from Re. 1 to Rs. 2-4 per student. In the two lowest classes the rates vary from annas 4 to Re. 1. In the topmost class of the Junior Department the rates vary from annas 6 to Rs. 2 per pupil. As receipts from fees are the main source of income, it is desirable that some sort of minimum standard rates of fees should be fixed for the different classes of old scheme madrasahs, keeping in view the fact that these institutions are attended mainly by poorer class of students.

43. Prior to the year 1938-39 no Senior Madrasah except the one at Furfurah was in receipt of a grant from Government. In that year the Government policy regarding grants-in-aid to old scheme madrasahs underwent a change, and the principle of giving grants was extended to these institutions. A sum of Rs. 30,000 was provided in 1938-39 specifically for giving maintenance grants to these madrasahs, and the amount was distributed to 50 madrasahs. During 1939-40 an additional sum of Rs. 10,960 out of the extra allotment for grants-in-aid to reformed madrasahs was distributed to old scheme madrasahs. A list of aided old scheme Senior Madrasahs and the amount of annual grant received by each in 1939-40 is given in Appendix H. It will be seen that except in the case of seven madrasahs the amount of grant is too inadequate to maintain any satisfactory scale of expenditure. About the end of the year 1939-40 the Government of Bengal in the Education Department conveyed their administrative approval to an additional

provision of Rs. 20,000 only, recurring, for new and increased grants to old scheme madrasahs. If the amount is provided immediately, it will be possible to effect further improvements in the condition of old scheme madrasahs.

44. Prior to the year 1936 there were no rules for the constitution of managing committees of Senior Madrasahs following the orthodox course of studies. Such rules were sanctioned for the first time in Government order No. 2856-Edn., dated 24th August 1936 (Appendix G). According to these rules the constitution of the committee shall be subject to the approval of the Divisional Inspector of Schools who will consult the District Magistrate, if necessary. As however the principle of giving grants-in-aid has now been extended to Senior Madrasahs teaching the orthodox course, the rules given in Appendix G will require modification. Under the existing rules the constitution of the managing committees of all aided institutions is subject to the approval of the District Magistrate.

45. The rules for the conduct of the Central Examinations of Bengal Madrasahs following the orthodox course of studies are given in Appendix E. These rules were approved in Government order No. 325-T.Edn., dated 14th May 1936, and subsequently modified in Government order No. 719-Edn., dated 23rd March 1939. The examinations are under the control of a committee called the Board of Central Madrasah Examinations, Bengal. The constitution and functions of the Board are given in Rules 2 and 4. The constitution of the Board is subject to the approval of Government. The members other than *ex-officio* members are appointed by Government on the recommendation of the Director of Public Instruction, Bengal. The powers exercised by the Board are of a limited nature and their functions are generally advisory. For want of adequate provision for travelling allowance the membership is mainly confined to persons residing at Calcutta. The affiliated madrasahs have only two representatives on the Board. The Board is, therefore, not of a representative character. Besides, the power of granting recognition to Senior Madrasahs vests in the Director of Public Instruction. The cost of conducting the examinations is limited to the income derived from fees; this is hardly sufficient to conduct the examinations in a satisfactory manner. Besides, there is no clerical establishment for doing office work in connection with the conduct of the examinations. The work is at present done by the clerical staff of the Calcutta Madrasah in addition to their normal duties. This arrangement is very unsatisfactory.

46. The results of the Title, Fazil and Alim Examinations held during the five years from 1935 to 1939 are given in the statement below:—

Year.	Number sent up.			Number appeared.			Number passed.		
	Title.	Fazil.	Alim.	Title.	Fazil.	Alim.	Title.	Fazil.	Alim.
1935 ..	45	381	664	45	374	653	33	165	310
1936 ..	46	456	615	46	446	601	37	239	311
1937 ..	41	447	583	39	447	572	31	203	326
1938 ..	54	409	583	54	403	572	36	207	306
1939 ..	51	452	585	51	447	579	36	279	406

It will be seen that since 1935 there has been some fall in the number of candidates appearing at the Alim Examination. The last year's results of the Alim and Fazil Examinations are more satisfactory than those of the previous years.

47. Prior to the year 1939 there were only six scholarships, viz., four of Rs. 15 a month each and two of Rs. 10 a month each, tenable for two years in the Title Classes of the Calcutta Madrasah. These scholarships were awarded on the results of the Fazil Examination. In 1939 the following scholarships were instituted in place of the above scholarships:—

- (i) Ten scholarships of Rs. 8 a month each tenable for two years to be awarded on the results of the Alim Examination.
- (ii) Four scholarships of Rs. 15 a month each tenable for two years to be awarded to the students of the Title Classes in Hadis and Tafsir.
- (iii) Two scholarships of Rs. 15 a month each tenable for two years to be awarded to the students of the Title Classes in Fiqh and Usul.

The scholarships are not sufficient for the purposes for which they are intended.

48. Only two types of madrasahs following the old and new schemes are at present recognised by the Department. There are, however, a few madrasahs, e.g., the Islamia and the Barakatara Madrasahs in Dacca and the Muinul Islam Madrasah at Hathazari in the Chittagong district, which follow neither of the two recognised systems. They are, in fact, teaching the old Nizamia course with or without modifications. The question of recognition of, and grant-in-aid to, the Muinul Islam Madrasah at Hathazari, the best institution of the type, has recently been considered by the Department. The Director of Public Instruction, Bengal, has, it is understood, decided to recognise this institution as a special madrasah and to give it a grant-in-aid, subject to the condition that it will adopt gradually the orthodox course of madrasah education as at present recognised by Government, or such revised course as may in future be sanctioned by them on the recommendation of the Madrasah Education Committee, since it is not in the interest of the Muslim community that there should be a third type of madrasahs.

49. A brief account of Madrasah education in the Provinces of India other than Bengal is given in Appendix L. The note is based on the information kindly furnished by the Departments of Public Instruction in those Provinces. It will be seen that there is a recognised system of madrasah education in each of the Provinces of Assam, Bihar, Orissa and the United Provinces, but it differs, more or less, from the system of madrasah education prevalent in Bengal. The Punjab co-ordination of Oriental Studies—both Sanskrit and Islamic—appears to be interesting. It is expected that this addendum to the report will be found useful to those interested in madrasah education.

CHAPTER IV.

Recommendations.

The resolutions which the Committee passed in the course of its deliberations are given in Appendix B (Proceedings of Meetings). For convenience of reference they are arranged below under appropriate heads:—

General.

(1) That the aim of the old system of madrasah education is to impart religious education of a very high order, and that this aim be maintained; and that some useful secular subjects may be included in the course of studies of the old scheme madrasahs, provided that the original object of imparting religious education of a very high order be not impaired thereby. (Appendix B, page 96.)

(2) That the aims and objects of the new scheme madrasah education, as recognised so far, be maintained (that is, the aim is to provide a course of study by a combination of secular education with religious instruction, which would serve to produce cultured Muslims fit to enter one or other of the careers open to all Indian students, but is not exclusively secular as is the case in secondary schools and ordinary colleges). (Appendix B, page 96.)

(3) That in consideration of the fact that the two systems of madrasah education have widely different aims in view, both the old and new schemes of madrasah education be retained. (Appendix B, page 96.)

(4) That in the opinion of the Committee it is not in the interests of the Muslim community that there should be a third type of madrasahs. (Appendix B, page 96.)

(5) That co-ordination be effected between the two types of madrasahs up to Class IV with a special bias for each class of institution, and that the curricula for these classes be made to approximate, as far as possible, to the secular courses for the corresponding classes in primary and secondary schools. (Appendix B, page 98.)

(6) That the Sub-Committees appointed for the purpose of drawing up detailed syllabuses for the Old and New Scheme Madrasahs should keep in view the question of co-ordination between the two types of institutions beyond Class IV, and make definite recommendations where co-ordination is possible. (Appendix B, page 101.)

(7) That in the opinion of the Committee the total abolition of the madrasah system of education will not lead to any appreciable increase in the number of Muslim pupils reading in secondary schools. (Appendix B, page 103.)

(8) That the four lowest classes of old and new scheme madrasahs be treated as equivalent in status to ordinary primary schools and maktabs established under the Primary Education Act and be allowed the same rights and privileges as are or may be enjoyed by other free Primary Schools. (Appendix B, page 117.)

(9) That provision be made for the teaching of Arabic in Classes III and IV of Primary Schools and that in the time-table for Primary Schools teaching English the time allotted to each of the subjects, viz., (a) Geography and Rural Civics, (b) Science, (c) Handwork, and (d) Games, be reduced by one period, and the four periods thus saved be allotted to Arabic. The time-table thus modified may be prescribed for such Primary Schools as may like to teach both English and Arabic as optional subjects. (Appendix B, pages 110-111.)

[This should be read along with Resolutions Nos. (19) and (55).

Attention is also invited to paragraphs 9, 11 and 14 of the proceedings of the meeting of the Committee held on 27th March to 2nd April 1940, Appendix B, pages 105-113.]

(10) That adequate arrangements be made for the training of Arabic teachers employed in old and new scheme madrasahs, and that, pending the establishment of training institutions, necessary steps be taken to attach training classes to selected madrasahs of old and new types. (Appendix B, page 116.)

(11) That a number of scholarships and stipends for the various departments of old and new scheme madrasahs, as per list attached (Appendix C), should be created. (Appendix B, page 121.)

(12) That, in view of the fact that the scholarships and stipends now awarded on the results of the High Madrasah and Islamic Intermediate Examinations are inadequate in number and specifically earmarked for the reformed system of madrasah education, some of the new scholarships proposed to be created for the benefit of the students following the reformed scheme of madrasah education, be made tenable in general institutions. (Appendix B, page 121.)

• Old Scheme Madrasahs.

(13) That four Primary (Maktab) Classes (I-IV) be added to old scheme madrasahs at the bottom and that with the addition of these classes, the following new classification be adopted for them. This arrangement corresponds with the classification adopted in High Madrasahs and in High Schools. (Appendix B, page 98.)

Old Scheme Madrasahs.		Reformed Madrasahs.		High Schools.	
Junior Madrasah Stage.	Classes I to VI.	Junior Madrasah Stage.	Classes I to VI.	Middle School Stage.	Classes I to VI.
Senior Madrasah Stage.	Classes VII to X.	High Madrassah Stage.	Classes VII to X.	High School Stage.	Classes VII to X.

(14) That the four new primary classes and the existing six junior classes will constitute a Senior Madrasah under the old scheme, and that such revised curricula, as may be recommended by the Committee and finally approved by Government, be taught in those classes. (Appendix B, page 98.)

(15) That the existing Alim and Fazil Classes be, according to the new classification, treated as the College Department of old scheme madrasahs, and that such revised courses as may be recommended by the Committee and finally approved by Government be taught in them. (Appendix B, page 98.)

(16) That the Title Classes will, as at present, constitute the final stage of madrasah education under the old scheme, and that such revised courses as may be recommended by the Committee and finally approved by Government be taught in them. (Appendix B, page 98.)

(17) That no Persian be taught in the Junior Department of old scheme madrasahs. (Appendix B, page 102.)

(18) That Bengali be taught as a compulsory subject up to the Middle Standard in Classes I to VI of old scheme madrasahs. (Appendix B, page 101.)

(19) That the teaching of Arabic should commence in Class V (new classification) of old scheme madrasahs. (Appendix B, page 103.)

(20) That Urdu be taught as a compulsory subject in Classes VII to X (new classification) of old scheme madrasahs. (Appendix B, page 101.)

(21) That English be taught as a compulsory subject up to the Middle English Standard in the Junior Department (consisting of six classes according to the proposed new classification) of old scheme madrasahs. (Appendix B, page 103.)

(22) That English be taught as an optional subject in Classes VII to X and in the Alim and Fazil Classes of the old scheme madrasahs. (Appendix B, page 99.)

NOTE.—Of the two resolutions recorded in paragraph 5 of the proceedings of the meeting held on 5th February 1940, the first has been modified in view of the resolution recorded in paragraph 21 of the proceedings of the meeting held on 8th February 1940, and then combined with the second resolution recorded under paragraph 5 of the proceedings of the meeting held on 5th February 1940.

(23) That English be taught up to the Matriculation Standard in the School and College Departments of old scheme madrasahs, that is, up to the Middle English Standard in Classes III to VI of the Junior Department, and up to the Matriculation Standard in the four Senior Classes, two Alim Classes and two Fazil Classes. (Appendix B, page 99.)

(24) (a) Resolved that the Calcutta University be moved to permit the candidates for the Fazil Examination, taking English as one of their optional subjects, to appear in English papers of the Matriculation Examination and to grant to successful candidates certificates of having passed the Matriculation Examination of Calcutta University in English. (Appendix B, page 99.)

(24) (b) Resolved that in case the University is not agreeable to the above suggestion, the examination in English that may be conducted by the existing Board of Central Madrasah Examinations, Bengal, or such authority as may be constituted hereafter to conduct the Madrasah Examinations, should be regarded as equivalent to the Matriculation Examination in English. (Appendix B, page 99.)

(25) That the University should be moved to permit the students who pass the Fazil Examination with English to appear successively in the English papers of the Intermediate and B. A. Examinations and to grant them certificates of having passed these examinations in English only. (Appendix B, page 99.)

(26) That arrangements be made in the Calcutta Madrasah and in non-Government madrasahs, where possible, for a special two years' course in English up to the I. A. and B. A. Standards which the madrasah students may take up after passing the Fazil Examination with English. (Appendix B, page 99.)

(27) That in the event of the proposal contained in item (25) being accepted by the University, that body should be moved to permit the Fazil-passed students who may obtain certificates of having passed the Matriculation, Intermediate and B. A. Examinations in English only, to sit for the M. A. Examination in English, Arabic and Persian. (Appendix B, page 100.)

(28) That in case the University is not agreeable to the suggestions contained in item (25) the new authority that may be constituted to conduct the Madrasah Examinations should be empowered to hold for the students who pass the Fazil Examination with English, two examinations in English equivalent to the I. A. and B. A. Standards and to grant a certificate for the first examination and a degree for the second examination. (Appendix B, page 100.)

(29) That vocational training be introduced in madrasahs, and that every madrasah should make arrangements for imparting training for a specified period according to a prescribed syllabus and under an approved teacher in at least one of the following subjects:—

(a) Agriculture and Gardening.	(e) Needlework.
(b) Carpentry.	(f) Cookery.
(c) Spinning and Weaving.	(g) Smithery.
(d) Tailoring and Sewing.	(h) Soap-making.

(Appendix B, page 101.)

(30) That every madrasah should make adequate arrangements for giving a course of physical training to all pupils unless exempted by the competent authority for any special reason, and that only such physical exercises should be given as are permissible under the Islamic *Shariat*. (Appendix B, page 102.)

(31) That a madrasah under private management may be permitted to open Title Classes if it can fulfil the conditions that may be laid down for the purpose. (Appendix B, page 102.)

(32) That the Junior Madrasahs of the old type be recognised by the competent authority. (Appendix B, page 92.)

(33) That a public examination should be held at the end of Class VI (new classification) of old scheme madrasahs. (Appendix B, pages 92 and 102.)

(34) That a public examination be held at the end of Class X (new classification) of old scheme madrasahs. (Appendix B, page 102.)

(35) That the following subjects be taught in the Junior Department (new classification) of old scheme madrasahs:—

- (1) Arabic Literature, Grammar and Composition.
- (2) Quoran Sharif and Qeraat.
- (3) Diniyat.
- (4) Bengali.
- (5) Arithmetic.
- (6) History.
- (7) Geography.
- (8) Rural Science and Hygiene.
- (9) English.

(Appendix B, pages 102-103.)

(36) That the following subjects be taught in the Senior Department (new classification) of old scheme madrasahs:—

Compulsory subjects.

- (1) Arabic Literature and Grammar.
- (2) Fiqh.
- (3) Urdu.
- (4) Arithmetic.
- (5) History.
- (6) Elementary Logic—in Class X only.

Optional subjects.

Any two of these should be taken—

- (i) English.
- (ii) Bengali.
- (iii) Persian.

(Appendix B, page 104.)

(37) That Tibb should be introduced as one of the optional subjects in the course of studies for the Alim and Fazil Examinations, and that Title Classes in Tibb should be attached to the Calcutta Madrasah. (Appendix B, page 103.)

(38) That the subjects for the Alim Examination shall be:—

Papers.

I.	Arabic Literature, Composition, Grammar and Rhetoric	... 3
II.	Fiqh and Faraiz	... 1
III.	Usul	... 1

	Papers.
IV. Logic (Deductive and Inductive)	... 1
V. Quoran	... 1
VI. Hadis	... 1
VII. Tafsir	... 1
VIII. History	... 1
IX and X. Any two of the following—	
(a) Persian	... 2
(b) English	... 2
(c) Bengali	... 2
(d) Urdu	... 2
(e) Tibb	... 2

(Appendix B, pages 106-107.)

(39) That the Alim Examination be held on the whole of the two years' course prescribed for it. (Appendix B, page 107.)

(40) That the subjects for the Fazil Examination shall be:—

Pass course.

	Papers.
I. Arabic Prose	... 1
II. Arabic Poetry	... 1
III. Arabic Composition, Rhetoric and Prosody	... 1
IV. Fiqh	... 1
V. Usul	... 1
VI. Quoran	... 1
VII. Hadis	... 1
VIII. Tafsir	... 1
IX. Philosophy	... 1
X. Aqaid, Qadim and Jadid	... 1
XI and XII. Any two of the following subjects—	
(a) Persian	... 2
(b) English	... 2
(c) Bengali	... 2
(d) Urdu	... 2
(e) Tibb	... 2
(f) Logic, Modern Philosophy and Mona- zara	... 2

Honours course.

	Papers.
I. Arabic Prose	... 1
II. Arabic Poetry	... 1
III. Arabic Composition, Rhetoric and Prosody	... 1
IV. Fiqh	... 1
V. Usul	... 1
VI. Quoran	... 1
VII. Hadis	... 1
VIII. Tafsir	... 1
IX. Philosophy	... 1
X. Aqaid, Qadim and Jadid	... 1
XI. Modern Arabic	... 1
XII. History of Arabic Literature	... 1
XIII. History of Islam	... 1
XIV and XV. Any two of the following subjects—	
(a) Persian	... 2
(b) English	... 2
(c) Bengali	... 2
(d) Urdu	... 2
(e) Tibb	... 2
(f) Logic, Modern Philosophy and Monazara	... 2

(Appendix B, page 108.)

(41) That the Fazil Examination be held on the whole of the two years' course prescribed for it. (Appendix B, pages 111-112.)

(42) That (i) Elements of Civics and Economics and (ii) Commerce be included in the group of optional subjects for the Alim Examination, and that (i) Commerce and (ii) Political Economy, for the Fazil Examination. (Appendix B, page 117.)

(43) The Title Classes should be opened in the Calcutta Madrasah in—

- (1) Tibb,
- (2) Adab, and
- (3) History and Islamic Civilisation.

(Appendix B, page 117.)

(44) That the following sub-committee be constituted to draw up detailed syllabuses in Tibb for the Alim and Fazil Classes and also for the Title Examination (Mumtazul Atibba):—

- (1) Shifa-ul-Mulk Hakim Saiyid Muhammad Sadeq of Calcutta,
- (2) Shifa-ul-Mulk Hakim Nisar Ahmad of Calcutta,
- (3) Shifa-ul-Mulk Hakim Habibur Rahman of Dacca,

with power to co-opt two members from outside Bengal. (Appendix B, page 118.)

(45) That the course of studies for the proposed Title Examination (Mumtazul Udaba) in Adab (Arabic Literature) should comprise the following papers:—

	Papers.
Pre-Islamic Literature	... 1
Poetry in Islam	... 3
Prose—Classical	... 1
Prose—Modern	... 1
Rhetoric	... 1
Prosody	... 1
History of Arabic Literature	... 1
Brief History of Islam	... 1

(Appendix B, page 118.)

(46) That the course of studies for the proposed Title Examination (Mumtazul Muarrikhin) in History and Islamic Civilisation should comprise six papers on Islamic History and four on general History. (Appendix B, page 118.)

(47) That in the list of subjects for the Title Examination in the Hadis group two papers on Rijal should be substituted for the two papers on Islamic History. (Appendix B, page 119.)

(48) That in connection with the teaching of Fiqh to the students preparing for the Title Examination in the Fiqh group provision should be made for a comparative study of religions other than Islam with a view to meet the adverse views expressed against Islam by the people of those faiths. (Appendix B, page 119.)

(49) That the Syllabus Sub-Committee be requested to include in the course of studies 500 Hadis to be memorised by the students preparing for the Title Examination in the Hadis group and 750 verses of the Quoran relating to Islamic Laws and Rituals to be memorised by the students preparing for the Title Examination in the Fiqh group. (Appendix B, page 119.)

(50) That the Title Examination in both the groups be held on the whole of the two years' course prescribed for them. (Appendix B, page 119.)

(51) That pending the establishment of a University of Islamic Learning the existing departmental rules regarding recognition of old scheme madrasahs and constitution of their managing committees may be followed with such modifications as may be considered necessary. (Appendix B, page 123.)

(52) That pending the introduction of the revised courses recommended by the Committee, adequate provision be made for grants-in-aid to old scheme madrasahs, so that they may be run efficiently. (Appendix B, page 123.)

(53) That a post be created for the appointment of an Inspector of Old Scheme Madrasahs possessing high academic qualifications in Arabic and English and experience in teaching abstruse and technical subjects in old scheme madrasahs, with necessary establishment. (Appendix B, page 120.)

Reformed scheme madrasahs.

(54) That the teaching of Urdu as a compulsory subject in Classes I to V be omitted from the reformed madrasah course. (Appendix B, page 109.)

(55) That the teaching of Arabic should begin in Class V of new scheme madrasahs. (Appendix B, page 112.)

(56) That in the reformed madrasahs the standard in Mathematics be the same as in Secondary Schools. (Appendix B, page 113.)

(57) That the number of papers for the High Madrasah Examination be the same as that for the High School Examination, and that in order to do this the number of compulsory papers in Arabic Literature be reduced by one. (Appendix B, page 113.)

(58) That "Additional Arabic" be included as a subject in the group of optional subjects for the High Madrasah Examination under the head "Any one of the following subjects". (Appendix B, page 113.)

(59) That Aqaid be omitted from the existing paper in Diniyat (Fiqh, Faraiz and Aqaid) for the High Madrasah Examination. (Appendix B, page 113.)

(60) That the number of papers in each of the subjects (1) "Fiqh and Usul" and (2) "Quoran and Hadis" be reduced by one from the group of compulsory subjects, and that an additional subject "Fiqh and Usul, Quoran and Hadis", comprising two papers (viz., one in "Fiqh and Usul" and the other in "Quoran and Hadis") be included in the group of optional subjects for the Islamic Intermediate Examination, so that students of 'C Group may make a choice of two subjects, comprising four papers, instead of one of two papers as at present, out of a number of optional subjects. The modification suggested is indicated below:—

	Papers.
Arabic	... 2
Fiqh and Usul	... 1
Quoran and Hadis	... 1
Any two of the following--	
Kalam and Arabic Logic	... 2
English Literature	... 2
History	... 2
Islamic History	... 2
Logic	... 2
Mathematics	... 2
Economics	... 2
Persian	... 2
Fiqh and Usul	}
Quoran and Hadis	... 2

(Appendix B, page 120.)

(61) That the Committee strongly recommends to Government that the Rajshahi Madrasah be developed into an Islamic Intermediate College to provide facilities of college education specially for madrasah students in Northern Bengal. (Appendix B, page 122.)

(62) That the Committee strongly recommends to Government to take early steps for the provincialisation of the Islamic Intermediate College at Serajganj. (Appendix B, page 122.)

(63) That in the case of new scheme madrasahs such funds as may be needed to give the minimum grants to all aided institutions be provided. (Appendix B, page 123.)

Controlling Authority.

(64) That the present Board of Central Madrasah Examinations, Bengal, is not of a representative character, nor are its powers adequate. (Appendix B, page 14.)

(65) That the Committee strongly recommends to Government to take early steps to establish and incorporate, by an Act of legislature, a University of Islamic Learning at Calcutta having jurisdiction and control over all madrasahs—both old and new—including Islamic Intermediate Colleges, and requests Government to introduce a Bill for the purpose into the Bengal Legislative Assembly at its next session, or as soon as possible. (Appendix B, pages 115-116.)

NOTE—Resolutions recorded under paragraphs 6 (1) (a) and 6 (2) of the proceedings of the meeting held on 9th May 1940 have been combined.

(66) That the proposed University of Islamic Learning be established for the purpose of ascertaining, by means of examination or otherwise, the persons who have acquired proficiency in different branches of literature, particularly in Arabic Literature and Islamic studies, Science and Arts, and for the purpose of conferring upon them academic degrees, diplomas, oriental literary titles, licences and marks of honour. (Appendix B, page 115.)

(67) That the University, when so constituted, should be incorporated for the purpose of making provision for the instruction of students, with power to appoint University professors and lecturers, and to hold and manage educational endowments, to erect, equip and maintain University libraries, laboratories and museums, to make regulations relating to the residence and conduct of students, and to do all acts consistent with the Act, which tend to the promotion of study and research. (Appendix B, pages 115-116.)

(68) That the proposed University of Islamic Learning should, when constituted, be authorised to prepare and publish suitable text-books, where necessary, for use in madrasahs. (Appendix B, page 114.)

Miscellaneous.*

(69) That the Chairman of the Committee be authorised to submit to Government, at an early date, a preliminary report on the work of the Committee together with copies of the proceedings of the meetings, a draft Bill for the establishment of a University of Islamic Learning and a rough estimate of cost of the scheme. (Appendix B, page 116.)

(70) That the Chairman of the Committee be requested to move Government immediately for the provision of necessary funds for travelling allowance of members for attending further meetings and also for the travelling allowance of touring sub-committees for visiting important centres of Islamic culture and learning in and outside Bengal. (Appendix B, page 116.)

(71) That two sub-committees.....be appointed for drawing up revised syllabuses for the Old and New Scheme Madrasahs in the light of the recommendations made by the Committee. (Appendix B, page 100.)

(72) That if in drawing up detailed syllabuses any difficulty is experienced by either of the sub-committees in view of any resolution already adopted by the Committee, that resolution may again be brought up before the Committee. (Appendix B, page 104.)

2. Some explanatory notes with regard to the above resolutions may be given here.

General.

3. *Resolutions (1)-(4).*—The original aim of the old scheme madrasah education was to promote the study of Arabic and Persian languages and of the Muhammadan Law with a view to supplying officers for the courts of justice. With the inauguration of the English system of education in 1835 and the abolition of Persian as the language of judicial and revenue proceedings in 1837 that aim lost its significance altogether. The madrasahs at Calcutta and Hooghly remained, however, as seats of Islamic learning on the orthodox basis. In 1873 the Government of Bengal sanctioned a scheme for establishing three more madrasahs at Dacca, Chittagong and Rajshahi. In that connection they outlined the aim of madrasah education as in the quotation below:—

“The encouragement of the study of oriental literature for its own sake was a very subsidiary part of the plan. The main purpose was to found institutions which should realise the Muslim ideals of liberal education.”

When the reformed madrasah scheme was introduced, the aims of the two types of madrasahs were broadly outlined as below:—

(1) The course of study pursued in madrasahs, whilst not being exclusively secular, should be such as is likely to produce

*(1) *Resolution No. 69.*—Government have accepted this Report as the final report of the Committee.

(2) *Resolutions Nos. 70, 71 and 72.*—No action is called for as there will be no further sittings of the Committee.

(3) If the recommendations of this Committee are accepted by Government, the constitution of a separate committee for drawing up detailed syllabuses for the old and new scheme madrasahs will be necessary.

cultured Muhammadans fit to enter one or other of the careers open to educated men, and to play their part in the various activities which go to make up the public life of modern India.

(2) The need for scholars versed in the ancient lore of Islam was obvious; but, while it was recognised that the scholars of this type would necessarily be few in number, it was realised that, unless the community was to suffer, these exceptional persons must be genuine savants and real enthusiasts for religion and learning.

The reform of the madrasahs has been a thorny question for about a century; and the reforms introduced on the recommendation of the Earle Conference, the Reformed Madrasah Committee and the Shamsul Huda Committee do not appear to have given full satisfaction. The growth of the two types of madrasahs since 1915 has been fully discussed in Chapter III. We must face the fact that there are now two types of madrasahs with widely different aims, and that both the systems have now reached a stage when it is not possible to abolish either. The consensus of opinion as expressed in the replies to the questionnaire is also in favour of the retention of both. What is wanted now is organisation and systematisation. The main complaints are on the unsuitability of the courses. . . .

4. In view of the large number of students now reading in old scheme madrasahs, it is desirable that education given under the old scheme should be such as, apart from producing genuine savants and real enthusiasts for religion and learning, should also train men to become fit for earning a livelihood. Without in any way reducing the standard of religious education aimed at, an attempt should be made to bring the system of education in vogue in old scheme madrasahs, as far as possible, into line with the requirements of modern life. The first step suggested in this direction is to fix a minimum basic education for madrasahs which should, as far as possible, approximate the secular education imparted in general schools. The opinion expressed by the majority of persons who sent replies to the questionnaire is that there should be co-ordination between the two types of madrasahs up to the junior stage. The committee has made definite recommendations for co-ordination up to the primary stage (Resolution No. 5); but it appears from the subjects proposed to be taught in old scheme Junior Madrasahs (Resolution No. 35) that co-ordination has, in fact, been suggested up to the middle stage. It is open to any student to continue his studies in English and vernacular (Bengali or Urdu) beyond that stage up to the Fazil Examination. The two years' special course in English (Resolution No. 26) if made available for students passing the Fazil Examination with English will enable them to acquire a good knowledge of English. The students taking advantage of these facilities will, it is expected, find no difficulty in earning their livelihood and in making themselves useful members of the society. If, therefore, the recommendations under the head "Old Scheme Madrasahs" are given effect to by Government it can confidently be hoped that the avowed aim of the old scheme madrasahs will be fulfilled.

5. The Reformed Madrasah Scheme inaugurated in 1915 is an attempt at bringing a system of specifically Islamic education more into line with the requirements of modern life. It cannot be said that it has

been fully successful. But at the same time it cannot be gainsaid that it has contributed much to the educational advancement of the Muslim community. It has helped to get Muslim boys into these madrasahs at such an age at which boys of other communities get into general schools; and, but for the defects inherent in the system, as also the absence of adequate provision for efficient teaching due to lack of funds, their attainments in the matter of general education would be such as would enable them to compete on equal terms with the boys of other communities. If, therefore, the recommendations made by the committee for the modification of the courses of study followed in reformed madrasahs and Islamic Intermediate Colleges and for the provision of adequate funds are given effect to, the aim of the reformed madrasah education will certainly be fulfilled.

6. The Committee has recommended that the curricula for the four lowest classes of madrasahs—both old and new—should be made to approximate, as far as possible, to the secular courses for the corresponding classes in primary and secondary schools, and that these classes should be treated as equivalent in status to ordinary primary schools and maktabas established under the Primary Education Act and be allowed the same rights and privileges as are or may be enjoyed by other free primary schools (Resolution No. 8).

7. The committee has expressed a unanimous opinion that the total abolition of the system of madrasah education (both old and new) will not lead to any appreciable increase in the number of Muslim pupils reading in secondary schools (Resolution No. 7). One of the reasons in support of this is that, a purely secular education does not appeal to a section of the Muslim community, and if madrasahs are abolished their children will not go to secondary schools unless provision is made there for religious instruction. The second reason is that, no madrasah can draw any pupil from the middle and high stages of secondary schools in view of the special nature of the curriculum taught in it. If, therefore, it is desired to increase the number of Muslim pupils in secondary schools, it should be done, not by drawing students from madrasahs, but by preventing wastage that takes place in primary and secondary schools. This will be evident from the figures quoted below—

Class.		Number of Muslim pupils.
Primary Classes—		
Infant ..		5,26,013
I ..		3,62,875
II ..		1,56,433
III ..		77,943
IV ..		53,939
Middle Classes—		
V ..		28,663
VI ..		18,575
High School Classes—		
VII ..		12,676
VIII ..		10,078
IX ..		8,580
X ..		6,936

The most striking feature of the above tables is the relative decline in the number of Muslim pupils in the upper classes of primary and secondary schools. The figures quoted above relate to the year 1938-39. But if we compare the number of pupils in Class X in 1938-39 with that admitted to the Infant Class in 1928-29, viz., 521,107, it will be evident that only 1.7 per cent. of those admitted to the Infant Class eleven years ago could reach the topmost class of a high school. This is a very sombre picture.

The question of the abolition of madrasahs does not therefore arise. It is an admitted fact that the community cannot be influenced for good or for evil to such an extent by anybody else as it can be by the Ulemas; it is through them that the great majority of the people can be reached. It is therefore essentially necessary, in the interests of the community, as well as of the Government, that the madrasahs should be maintained in an efficient condition, and that the madrasah students should be given such an education as will make them intelligent and enlightened citizens. In this connection the observation made by the Calcutta University Commission may be quoted here:—

“In our opinion there can be no solution of the problem involved in the educational backwardness of the Muslim community, which does not include a persistent attempt not only to make madrasahs places of real intellectual culture and training but also to bring them into touch with the needs of modern life.” . . .

8. Resolution No. 9 aims at perpetuating the continuance of the existing arrangement for teaching Arabic in Class III of reformed madrasahs. But a subsequent resolution passed by the Committee, viz., that the teaching of Arabic should begin in Class V of reformed madrasahs (Resolution No. 55) and also a similar resolution (Resolution No. 19) previously adopted by the committee in respect of the teaching of Arabic in orthodox madrasahs, has made this particular resolution innocuous. The consensus of opinion is that a system of education which requires a child of eight or nine years to learn two foreign languages in addition to his vernacular is not only an abuse of the tender age of the child but a down-right cruelty. It may be mentioned here that both the Earle Conference and the Shamsul Huda Committee made provision for commencement of the teaching of Arabic in the post-primary stage in their schemes which were accepted by Government. It has been made sufficiently clear in paragraphs 9, 11 and 14 of the proceedings of the meeting of the Committee held from the 27th March to 2nd April 1940 (Appendix B, pages 105-113) why no Arabic should be taught in Classes III and IV of primary schools and in the corresponding classes of reformed madrasahs. Out of 26 members only 5 are not in favour of any modification being made in the courses of studies for reformed madrasahs. No action appears, therefore, to be called for on Resolution No. 9. . .

9. The necessity for the training of Arabic teachers cannot be emphasised too strongly. There is at present hardly any trained teacher in madrasahs, except a few B. T's. in reformed madrasahs who, with rare exceptions, are competent to teach the secular subjects only. The method followed by the Arabic teachers is as crude and uninformed as ever. It is, therefore, necessary that at least two Training Schools should be opened for the training of Arabic teachers. Pending the

establishment of these training schools, training centres may be opened for the purpose at the Government madrasahs at Calcutta, Dacca and Chittagong (Resolution No. 10).

10. The number of scholarships and stipends now available for students of old and new scheme madrasahs and the number of additional scholarships and stipends proposed by the committee (Resolution No. 11) have been shown in Appendix C. The question whether some of the scholarships now awarded or to be awarded in future on the results of the High Madrasah Examination should be made tenable elsewhere than in Islamic Intermediate Colleges, and also the question whether the scholarships now awarded or to be awarded in future on the results of the Islamic Intermediate Examination should be made tenable in departments other than the Department of Islamic Studies of Dacca University (Resolution No. 12), have been discussed in paragraphs 24 and 33 of Chapter III.

Old Scheme Madrasahs.

11. The new classification suggested under Resolutions Nos. 13, 14, 15 and 16 separates school classes from the college classes. The new Senior Madrasah will consist of ten classes including the Maktab (primary) stage and the arrangement corresponds with the classification adopted in High Schools and High Madrasahs. It will appear from the Resolutions Nos. 17-21 and Nos. 54 and 55 that the standard of education up to the Junior stage in secular subjects will practically be the same as in Middle Schools. A Muslim boy taking the Junior Madrasah course is not expected to be deficient in these subjects. The ideal aimed at is that the Junior Madrasah stage will constitute a suitable recruiting ground from which a Muslim boy may easily pass on to a High Madrasah, a Senior Madrasah or a High School. What is specially worthy of notice is that not more than one foreign language will be taught in any class below V (Resolutions Nos. 19 and 55). The subjects to be taught in an old scheme junior madrasah are—English, Vernacular (Bengali or Urdu, as the case may be), Arithmetic, History, Geography, Rural Science and Hygiene, Arabic and Quoran and Diniyat—all, except Quoran, through the medium of the vernacular (Resolution No. 35).

12. The compulsory subjects recommended for the Senior Department (Resolution No. 36) include Arithmetic, History and an Indian Vernacular. The three optional subjects of which two are to be taken by every student include Bengali and English. Any student who prefers to take Bengali and English or Urdu and English may continue them up to the Fazil classes.

13. In its Resolution No. 21 the Committee has recommended that English should be taught as a compulsory subject up to the Middle English standard in the junior department of old scheme madrasahs. The question whether English should also be made compulsory in the Senior and College Classes has been thoroughly discussed. A proposal to that effect was negatived by a majority. While it is necessary to see that facilities are offered to the students of Old Scheme Madrasahs for the acquisition of a good knowledge of English, it would be undesirable, in view of the public opinion on the matter, to make English a compulsory subject. Although we want in the public

services madrasah men with a good working knowledge of English, we do not wish to prevent students, who so desire, from adhering strictly to oriental studies.

The question as to the standard of English to be attained has also received considerable attention. The proposal accepted by the committee is that the teaching of English should be carried up to a stage equivalent to the B.A. standard of the Calcutta University (Resolutions Nos. 23, 24 and 25). It may be argued that it is not essentially necessary to specify the standard to be attained in terms of University attainments. What is wanted is that the standard to be aimed at is a thoroughly good working knowledge of English, and this will be acquired if a student studies English for four years in the Junior Department, four years in the Senior Department and four years in the College Department, along with other subjects, and then undergoes a special course of instruction in English only for two years (Resolution No. 26). The advantages of specifying the standard to be aimed at in terms of University attainments are as follows:—

- (1) The students of the Calcutta Madrasah and other madrasahs, where it will be possible to make arrangements for teaching English up to the B.A. standard, may, if they so desire, appear successively in the English papers of the Intermediate and B.A. Examinations of Calcutta University, provided they are permitted to do so and granted certificates of having passed these examinations in English only by that body.
- (2) The new courses of study recommended for the old scheme madrasahs provide for the teaching of History as a compulsory subject up to the Alim Examination and also of Islamic History in the Honours course for the Fazil Examination (Resolutions Nos. 38 and 40). Those students of old scheme madrasahs who continue, in addition, the study of an Indian Vernacular and English up to the Fazil classes may, after passing the one year's special course in English, join the Department of Islamic Studies of Dacca University.
- (3) The Punjab University conducts certain examinations under Oriental Faculty, viz. (i) Intermediate Examination in Oriental Learning, (ii) Examination for the Degree of Bachelor of Oriental Learning, and (iii) Examination for the Degree of Master of Oriental Learning. Similar examinations may be conducted by the proposed University of Islamic Learning, when established (Resolution No. 65), for madrasah students who pass the Fazil Examination with English and an Indian Vernacular and also take the two years' special course in English as recommended by the Committee.

As already stated the revised courses proposed for the old scheme madrasahs provide for the teaching of History as a compulsory subject up to the Alim Examination and of Islamic History in the Honours course for the Fazil Examination. A madrasah student who passes the Fazil Examination with Bengali or Urdu and English as optional

subjects and also passes the two years' special course in English may be given the Degree of Bachelor of Islamic Learning by the proposed University of Islamic Learning when established.

14. The compulsory subjects for the Alim Classes are—Arabic Literature and Grammar, Muhammadan Law and Jurisprudence, Logic, Quoran, Tafsir (Exegesis), Hadis (Traditions of the Prophet) and History. An Alim student is also required to take two out of a group of six optional subjects including English and two Indian Vernaculars (Resolution No. 38). For the Fazil Examination a student is required to take Arabic Literature including Rhetoric and Prosody, Muhammadan Law and Jurisprudence, Quoran, Tafsir (Exegesis), Hadis (Traditions of the Prophet), Philosophy, Aqaid and Islamic History. Besides, he has also to take two out of a group of seven optional subjects. A student who wants to read the Honours Course for the Fazil Examination will have to take three additional compulsory subjects (Resolution No. 40). It is also proposed to modernise the courses for Logic and Philosophy.

15. In the United Provinces the "Fazil" Examination (which may be said to be equivalent to the Title Examination in Bengal) is held in one of the following groups of subjects:—

- (1) Arabic Ilm-i-Adab.
- (2) Diniyat-i-Islam.
- (3) Tibb-i-Unani.

In Bengal we have at present Title Examinations in two separate groups in Diniyat. Important modifications have been suggested in the existing courses for the Title Examination. Three new groups of subjects (including Tibb) have also been suggested for the Title Examination (Resolutions Nos. 43-50). If and when these recommendations are given effect to it can reasonably be hoped that the demand among a large body of Muslims for scholars versed in the ancient lore of Islam who will minister to their religious and social requirements and will uphold their ancient traditions will be amply met. There will then be hardly any need for students from Bengal to proceed to Deoband and other reputed centres of Islamic learning in Upper India for the completion of their studies, after passing the highest examination of Bengal Madrasahs.

16. For the old scheme madrasahs there are at present three public examinations—one at the end of the Senior Second Year Class, one at the end of the Senior Fourth Year Class and one at the end of the Title Second Year Class. The committee has recommended that two more public examinations should be held—one at the completion of the new Junior Course and the other at the completion of the new Senior Course (Resolutions Nos. 33 and 34) when the new classification suggested for old scheme madrasahs (Resolutions Nos. 13-16) is given effect to. Some of the members are of opinion that no public examination need be held at the completion of the new Junior Course until a public examination is instituted at the end of Class VI of Middle and High Schools. It has been pointed out in paragraph 11 of Chapter III that the absence of a public examination at the end of Class VI of High and Middle Schools is not due to the fact that the examination is not necessary, but that there are practical

difficulties in the way of its institution. With the establishment of a Board of Secondary Education it is contemplated to hold a public examination at the end of Class VI of High and Middle Schools. So far as the new scheme madrasah education and Islamic studies in continuation are concerned the following public examinations are held at present:—

- (1) Junior Madrasah Examination—conducted by the Department.
- (2) High Madrasah Examination—conducted by the Board of Intermediate and Secondary Education, Dacca.
- (3) Intermediate Examination in Group C—conducted by the Board of Intermediate and Secondary Education, Dacca.
- (4) B.A. (Pass and Honours) in Islamic Studies—conducted by the University of Dacca.
- (5) M.A. in Islamic Studies—conducted by the University of Dacca.

As the elimination of weak students and the outturn of a better type of students for admission to High Schools and High Madrasahs have, to a large extent, been due to the public examination now held at the end of Class VI of new scheme madrasahs, it is desirable that a similar examination should be held at the completion of the revised course now proposed for old scheme Junior Madrasahs. Those who advocate the postponement of the examination should remember that the first examination will be held at least three years after the introduction of the revised course, by which time it is very likely that a public examination will be instituted at the end of Class VI of High and Middle Schools.

It may be mentioned here that in the neighbouring Province of Bihar five public examinations called "Wastania," "Fauqania," "Maulvi," "Alim" and "Fazil" are held at the completion of the various stages of the madrasah course. (Appendix L, pages 153-156.)

17. Prior to the year 1938-39 no old scheme Junior or Senior Madrasah, except the Senior Madrasah at Furfurah, was in receipt of a grant from Government. It will be seen from paragraph 35, Chapter III, that the average grant to an old scheme Junior Madrasah from District and Municipal Funds was Rs. 102 a year or Rs. 8-8 per month. Similarly, the average grant to an aided non-Government Senior Madrasah from District and Municipal Funds was Rs. 22 a month. No wonder, therefore, that the majority of these institutions were hopelessly inefficient. Provision for grants-in-aid to old scheme madrasahs was made for the first time in 1938-39 when Rs. 30,000 was allotted for the purpose. This provision was augmented during 1939-40 by about Rs. 11,000 which was taken from the extra allotment sanctioned for new and increased grants to new scheme madrasahs. It is also understood that pending provision of additional funds for grants-in-aid to old scheme madrasahs a further sum of Rs. 10,000 has been set apart for those madrasahs by the Director of Public Instruction out of the current year's extra allotment for grants-in-aid to new scheme madrasahs. It appears that about the end of the year 1939-40 the Government of Bengal in the Education Department conveyed their administrative approval to an additional provision of Rs. 20,000 only, recurring, for new and increased grants to old scheme madrasahs. This amount will hardly be sufficient for the purpose of reorganising the

old scheme madrasahs on approved lines. But if it is not possible just at present to make adequate provision for grants-in-aid to old scheme madrasahs, the amount already administratively approved should be provided as soon as possible (Resolution No. 52).

18. There is at present no satisfactory arrangement for the inspection of old scheme madrasahs. These institutions are inspected mainly for the purpose of recognition by the Assistant Inspectors of Schools for Muhammadan Education. But the committee is of opinion that their scholarship in Arabic and Islamic Studies is not of such a standard as would enable them to make a critical examination of all the subjects taught in old scheme madrasahs. Besides, these officers have other duties to perform. The appointment of an officer possessing high academic qualifications in Arabic and English and experience in teaching abstruse and technical subjects in old scheme madrasahs, as recommended by the committee, is an essential necessity for the inspection of old scheme madrasahs (Resolution No. 53). As the old scheme madrasahs have already been brought under the grant-in-aid system it is necessary that an Inspector of Old Scheme Madrasahs should be appointed without any avoidable delay.

Reformed Scheme Madrasahs.

19. The recommendations embodied in resolutions Nos. 54-60 of the committee regarding the reformed madrasahs and Islamic Intermediate Colleges have been made mainly with a view to further secularising the courses. It will be seen that the teaching of Urdu as a compulsory subject has been proposed to be omitted from the Junior Madrasah Course. Urdu will be taught, where necessary, as a vernacular alternative to Bengali. A pupil of a new scheme madrasah will not be required to read two foreign languages in any class below V.

Candidates for the High Madrasah Examination will have the same number of papers as those for the High School Examination. Ordinarily, they will have three general subjects, viz., English, Vernacular and Mathematics, of which the standard will be the same as in High Schools. They may select any other secular subject, if they like, out of a group of optional subjects. There will be one paper in Arabic as in a High School, the only difference being that a High Madrasah student will be required to take a paper in Fiqh and Faraiz in place of a general subject. At the same time those who desire to study a higher Arabic Course will be able to take an additional paper in Arabic from the group of optional subjects. Similar changes have been suggested in the Intermediate course. There the number of compulsory papers in Arabic and Islamic Studies has been proposed to be reduced from six to four. This will enable the students of C Group to make a choice of two subjects, comprising four papers, instead of one of two papers as at present, out of a group of optional subjects, and he may, if he so desires, select two secular subjects. At the same time a student who wishes to study a higher course in Islamic Studies may select two additional papers in Islamic subjects out of the group of optional subjects.

A very large number of persons who sent replies to the questionnaire are of opinion that the work in madrasahs under the new scheme should be made to approximate, as far as possible, to the secular course in secondary schools. The Heads of Islamic Intermediate Colleges and

of High Madrasahs who were requested separately to suggest modifications, if any, in the courses of studies, expressed their views more or less on the lines of the reforms suggested by the Committee. In this connection the opinion expressed by the Principal of the Islamic Intermediate College, Chittagong, and two of his colleagues, is quoted below:—

“That Urdu should be removed from the list of compulsory subjects up to Class V, and that an intelligent study of Arabic should begin from the above class.

That at the High Madrasah stage there should be eight, instead of nine, papers; the course in compulsory Mathematics should be the same as in High Schools; there should be only one compulsory paper in Arabic; and Aqaid should be removed altogether from the High Madrasah course.

That at the Intermediate stage there should be only four compulsory papers in Arabic and Islamic Studies in order to leave students free to choose the remaining papers either from the secular or both from the religious and secular subjects.”

It appears that a sub-committee appointed by the Board of Intermediate and Secondary Education, Dacca, issued in March 1940 a questionnaire in which, among other things, an enquiry was made whether the present curricula for High Madrasahs and Islamic Intermediate Colleges were quite suitable or whether there were too many subjects taught at the various stages; suggestions for improvement, if any, were also called for. In this connection the replies given by two of the Principals of Islamic Intermediate Colleges are quite significant (Appendix M).

The following extract from a note by Mr. A. F. M. Abdul Huq, M.A. (Islamic Studies), First in First Class, M.A. (Persian), First in First Class, Diploma in Education (Leeds), may be read with interest:—

“As a product of the Reformed Madrasah course from the elementary (Class III) to the University (M.A.) stage, I may be permitted to record the following remarks from personal experience.

The Reformed Madrasah course is too heavy for the average pupil as it introduces as many as three foreign languages, namely, Urdu, English and Arabic in the elementary stage. It is educationally unsound to burden the young mind with so heavy a course which would tend to blunt his intellect instead of developing it. This should be lightened and simplified. Urdu, though a desirable language to learn, may be omitted at this stage. As English is at present an essential language, it has to be taught from Class III onwards so that the same standard may be reached at the end of the High Madrasah as the Matriculation or the High School stage. The teaching of Arabic may be postponed for two years and begun in Class V, instead of Class III as at present. All children should receive a common education up to the end of the primary stage (Class IV) according to the revised primary syllabus, which should solve the problem of maintaining different kinds of separate institutions at this stage and give a sound liberal background to the cultural life of the child.

In order to enable the students of the Reformed Madrasah course to compete on equal terms with the products of the general line of education in competitive examinations and various other walks of life,

it is essential that the standard of Mathematics should be the same as in high schools. For this purpose necessary adjustment should be made in the syllabus.

There should be the same number of papers at the High Madrasah as at High School or Matriculation Examination.

A more liberal choice of alternative subjects should be offered at the Islamic Intermediate Examination, so that students may choose subjects according to their inclinations."

20. It has been pointed out in paragraph 7 of Chapter III that the average annual grant to a boys' Junior Madrasah varies from Rs. 360 to Rs. 678 in the various districts of Bengal except Calcutta, Midnapore, Bankura and Darjeeling. It will also be seen from paragraph 18 of the same Chapter that it has not yet been possible to give the minimum grant of Rs. 200 per month to a number of High Madrasahs. Provision of additional funds is therefore necessary in order to give a minimum grant of Rs. 60 (if not Rs. 100 as originally fixed) to a boys' Junior Madrasah and a minimum grant of Rs. 200 to each High Madrasah (Resolution No. 63). A girls' Junior Madrasah will require a grant on a higher scale.

21. It will be evident from what has been stated in paragraph 27 of Chapter III that the existing four Islamic Intermediate Colleges even with extended accommodation will not serve the needs of the Province as a whole, that an additional college is necessary, and that the new one when established should be at Rajshahi and maintained by Government (Resolution No. 61). The Islamic Intermediate College at Serajganj is the only aided institution of its kind. It has an inadequate staff, and the grant received by it from Government is too inadequate to maintain it in a state of efficiency. It has been pointed out in paragraph 31 of Chapter III how the College has suffered by being subjected to the grant-in-aid rules for ordinary Arts Colleges. Government have refused to treat this college as a special institution and to give it a grant on a liberal scale as in the case of reformed madrasahs. Apart from the fact that the college is understaffed and inadequately aided, it has to work under certain handicaps (enumerated in the same paragraph) which are obstacles to its financial stability. The struggle for existence faced by a solitary aided college when all the rest are Government institutions stands as a serious impediment in the way of its healthy growth. If the college is to continue to be run as an aided institution a disproportionately large grant is necessary to keep it in a state of normal efficiency. This will practically mean the acceptance of a proposal to provincialise the college with no control over its administration. The real solution of the problem lies, therefore, in provincialising the institution, even on a provisional basis (Resolution No. 62).

Control of Madrasahs.

22. Control over madrasah education is divided between Government and the Board of Central Madrasah Examinations, Bengal, and between Government and the Board of Intermediate and Secondary Education, Dacca.

(1) *Old Scheme Madrasahs.*—The authority to grant recognition to old scheme madrasahs and to distribute grants-in-aid to them vests in the Director of Public Instruction, Bengal. The Board of Central

Madrasah Examinations constituted under the orders of Government on the recommendation of the Director of Public Instruction conducts the madrasah examinations—Alim, Fazil and Title. The functions of the Board are given in Appendix E. Besides conducting the examinations the Board also advises the Department regarding the courses of study followed in madrasahs. It is also authorised to examine and select text-books for madrasahs, in consultation with experts where necessary, and to publish the list of text-books over the signature of the Registrar with the approval of the Director of Public Instruction. The powers exercised by the Board are of a limited nature and its functions are generally advisory. The membership is mainly confined to persons residing at Calcutta. The affiliated madrasahs have only two representatives on the Board (Resolution No. 64). There is, therefore, no authority with power to regulate development according to a well-defined plan. This had resulted in the growth of weak and inefficient institutions.

(2) *New Scheme Madrasahs.*—Junior Madrasahs under the reformed scheme teaching up to Class VI are, for the purpose of recognition, prescription of courses of study, examination, grants-in-aid and general control, under the Department. In 1921, when the Dacca University was constituted in accordance with the Dacca University Act, it became necessary, in order to circumvent a legal difficulty, to create an authority for controlling High Schools (including High Madrasahs) and Intermediate Colleges within the Dacca University area. A Board of Intermediate and Secondary Education was therefore created in 1921 as a temporary measure. This Board which consists almost entirely of nominees of Government has been renewed from year to year for the last 19 years. The jurisdiction of the Board extends over the Dacca University area only as defined in the Dacca University Act and is restricted to Intermediate Colleges and Classes, High Madrasahs and High English Schools within that area. But as a special case it has been authorised by Government to recognise High Madrasahs and Islamic Intermediate Colleges outside the Dacca University area and to permit them to present candidates at the High Madrasah and Islamic Intermediate Examinations conducted by it. The Director of Public Instruction is however responsible for the distribution of grants-in-aid to High Madrasahs and Islamic Intermediate Colleges outside the Dacca University area. The Board has also no machinery for the inspection of madrasahs; this work is done by the departmental inspecting officers. The Board has therefore no power to regulate development according to a well-defined plan. •

It has been shown in Chapter III that the madrasahs under both the systems have not received proper attention both from academic and financial points of view. This is, to a large extent, due to the absence of an authority with power to regulate their affairs. The need for an unified control is urgent. The Committee, therefore, strongly recommends to Government to take early steps to establish and incorporate, by an Act of Legislature, a University of Islamic Learning at Calcutta having jurisdiction and control over all madrasahs—both old and new—including Islamic Intermediate Colleges. The University, when established, will in the beginning be an affiliating one, but it should be developed gradually into one which will also deal with actual teaching and research in the University itself (Resolutions Nos. 65, 66 and 67). The University should bear a large part, under supervision of Government and in co-operation with the two existing

Universities and with the proposed Board of Secondary Education when constituted, in reshaping the system of madrasah education in Bengal —both old and new.

23. It has been suggested in the new Secondary Education Bill that the proposed Board of Secondary Education, when constituted, will also control Junior and High Madrasahs. The advantages and disadvantages of the proposal may be discussed briefly under the following heads:—

- (a) Academic; and
- (b) Financial.

Academic.—Secondary schools impart purely secular education; whereas madrasahs, even under the reform scheme, combine religious instruction with secular education. It is doubtful whether a body meant for looking after secondary education will, without prejudice to the interests of general schools, be in a position to minister to the needs of special schools. Perusal of what has been noted in this report about the condition of High Madrasahs under the Board of Intermediate and Secondary Education, Dacca, does not inspire us with such a hope.

The Sadler Commission proposed the constitution of a Board of Secondary and Intermediate Education for Bengal. Three duties which now devolve upon the University of Calcutta were proposed to be transferred to the Board. "The first of these is the determination of the courses of study which should be followed in the institutions providing intermediate training and in the high English schools in preparation for that training. The second duty is the conduct of two very important public examinations. The third duty is that of deciding which of the high English schools should be recognised as entitled to present candidates for the earlier of these examinations and which of the institutions giving intermediate training should enjoy the corresponding privilege of presenting candidates for the later one." To the Board of Intermediate and Secondary Education, Dacca, which has jurisdiction over Intermediate Colleges, High Madrasahs and High English Schools within the Dacca University area and also High Madrasahs and Islamic Intermediate Colleges outside that area, were entrusted all these duties. The High Madrasah and the Islamic Intermediate Education has been under the care of the Board for the last 19 years. Those who would care to study the present condition of these institutions would easily realise how far the Board has been able to carry out the duty of remodelling this grade of education and of raising it to a state of efficiency. It is for consideration whether it would be desirable to make a further experiment of the nature by placing High Madrasahs under the proposed Board of Secondary Education, leaving the care of Islamic Intermediate Colleges to a different authority.

A body which is in charge of special institutions should provide facilities for the students of these institutions to proceed to higher stages of education either in the special line or in the general line. Up to the year 1925 there was but one course open to the students passing the High Madrasah Examination, viz., to join the Islamic Intermediate Colleges. The Calcutta University was the first to recognise in that year the High Madrasah Examination of the Board of Intermediate and Secondary Education, Dacca, as equivalent to its

Matriculation Examination and to permit students passing the High Madrasah Examination to enter the Arts Colleges under it. The Dacca Board accorded the same privilege to High Madrasah passed students as regards admission to general Intermediate Colleges under it in 1927 only in consideration of the fact that the Calcutta University had already permitted the admission of such students to Arts Colleges under it.

Those who advocate the proposal to place the High Madrasahs under a body controlling High Schools seem to argue that this will ensure the maintenance of a uniform standard in important secular subjects in both the types of institutions. But experience does not support that such an expectation will not be belied. The defects inherent in the High Madrasah course have been discussed in full by the present committee. These defects have existed for about two decades in spite of public demand for reform. The opinion of the Muslim Education Advisory Committee of 1931-34 regarding these defects has been quoted in paragraph 20, Chapter III, of this report. But the Dacca Board does not appear to have taken any initiative for the removal of these defects even after the publication of the Report. It may be argued further that the changes advocated in the High Madrasah course could not be accepted without prejudice to the interests of the students who would ultimately join the Department of Islamic Studies, Dacca University. If this be so, then this attitude has certainly been unfavourable to the interests of the students who desired to exercise greater option than was allowed in the selection of optional subjects with a view to their ultimately joining the general colleges or the departments other than the Department of Islamic Studies of Dacca University. Such an attitude is hardly consistent with the policy outlined in Government Resolution No. 450-T.G., dated 31st July 1914. It was desirable to have the interests of both the classes of students looked after, and this could have been done by a judicious re-distribution of the compulsory and optional subjects for the High Madrasah Examination and the Intermediate Examination in C Group. Admitting, however, that the students who joined the Department of Islamic Studies would have experienced difficulty in following the lectures on the subjects taught there, had the courses for the High Madrasahs and the Islamic Intermediate Colleges been revised on the lines suggested, it follows that in that case there was an obvious necessity to have the Islamic course of the Dacca University simplified. The object was to modernise the madrasah courses and to combine with instruction in Islamic studies a thorough grounding in the English language. It was not intended that the Islamic graduates of the Dacca University should be the type of oriental scholars and savants for whom the madrasahs teaching the orthodox course were reserved.

The next point for consideration is that it may be advantageous to hold the examinations at the end of the High School and High Madrasah courses simultaneously by a common authority, but this will not be the case as it is proposed in the Bill already introduced in the Bengal Legislative Assembly that even after the constitution of a Board of Secondary Education the Matriculation Examination will be held by the Calcutta University and not by the Board. Obviously, the High Madrasah Examination will be held by the Board of Secondary Education if the madrasahs are placed under its control. So the two equivalent examinations will be conducted by two different bodies. So

far as the Islamic Intermediate Colleges are concerned the position will be more complicated; for these colleges cannot come under the proposed Board of Secondary Education, but will have to be placed under a different authority. If the High Madrasahs are placed under the proposed Board of Secondary Education, the Islamic Intermediate Colleges will have to present candidates at two different examinations to be conducted by two different bodies, viz., the High Madrasah Examination to be conducted by the proposed Secondary Education Board and the Intermediate Examination to be conducted by a separate body. The difficulty may, of course, be obviated by dividing an Islamic Intermediate College into two different institutions, viz., a High Madrasah and an Intermediate College consisting of two classes only. The Islamic Intermediate Colleges owe their development from High Madrasahs to their present status to the recommendations of the Calcutta University Commission in Chapter XVI, paragraph 107, and Chapter XXXIII, paragraph 100, of their report. Obviously, this will be a retrograde step.

Another point which may be urged in favour of placing the High Madrasahs under the control of the proposed Board of Secondary Education is that by keeping the High Madrasahs outside the pale of Secondary Education the students of these institutions will be denied the opportunity of rubbing shoulders with non-Muslim students and also with the Muslim students of Secondary Schools. It may be pointed out that no non-Muslim student will ever care to be admitted to a High Madrasah for reading the Islamic course; nor is it possible for a Muslim student from a general school to seek admission to a High Madrasah in view of the special nature of the course taught in it.

From what has been stated above it is evident that it will not be a sound policy from academic point of view to place the High Madrasahs under the control of the proposed Board of Secondary Education and the Islamic Intermediate Colleges under a different authority.

Financial.—If the proposal to place the Junior and High Madrasahs under the control of the proposed Board of Secondary Education materialises it is apprehended that these institutions will be adversely affected by the measure. For when these madrasahs are brought within the pale of Secondary Education they will most likely cease to be treated as Special Schools and consequently the privileges they are now enjoying as Special Schools are likely to be withdrawn. As an instance in point it may be said that High Madrasahs like High Schools may come under the operation of the grant-in-aid rules for schools according to which the grant will not ordinarily exceed half of what is contributed from private sources. It is doubtful whether Government will be in a position to continue their present policy of giving grants on half-and-half basis, and even in excess, to madrasahs as Special Schools. If such a contingency arises the progress of the reformed madrasah education will not only be retarded, but there is a likelihood of a set-back being caused in the progress already made. It may not be out of place to mention here the case of the Serajganj Islamic Intermediate College. It will appear from paragraph 31, Chapter III, that this special college which teaches a higher Islamic course in continuation of the High Madrasah course has been placed under the grant-in-aid rules for ordinary Arts Colleges and in consequence it has failed to get a grant according to the principle of grants-in-aid applicable to High Madrasahs. The most serious efforts on the part

of the college authorities have failed to secure a reconsideration of the order and acceptance of the proposal to treat this college as a special institution.

It will not therefore be in the interest of reformed madrasahs to place them under the control of the proposed Board of Secondary Education. These institutions will be better off if they are placed under the proposed University of Islamic Learning along with the Islamic Intermediate Colleges and the madrasahs of the old type (Resolution No. 65). Such an authority, if constituted by an Act of Legislature, will be quite competent to regulate development in both the systems according to well-devised plans, keeping in view the aims of madrasah education. The maintenance of a uniform standard in such common subjects as are and may be taught in High Madrasahs and in High Schools may be adequately ensured if the High Madrasah Examination is declared, as at present, to be equivalent to the Matriculation Examination or to any other examination that may be conducted by the proposed Board of Secondary Education. The University of Islamic Learning and the Board of Secondary Education may co-operate with each other and follow a common policy in this matter; each may have its representatives on the other. Similar procedure may be adopted in the case of Islamic Intermediate Examination.

24. The Committee in its Resolution No. 68 suggested that the proposed University of Islamic Learning, when constituted, should be authorised to prepare and publish text-books, where necessary, for use in madrasahs. In the first meeting of the Committee Maulana Muhammid Akram Khan laid stress on the unsuitability of text-books. Shams-ul-Ulama Maulana Muhammad Musa, Khan Bahadur, pointed out that the standard works on various important subjects, though they did not fully satisfy modern requirements, were, in fact, the best available books and formed the essential part of the orthodox course. It is, therefore, desirable that text-books on those subjects should be prepared and published to suit modern requirements. Compilation of suitable text-books on other subjects may also be necessary to obviate the necessity on the part of the students to purchase more than one book on any particular subject.

25. Of the various recommendations embodied in the Report of the Madrasah Education Committee the following involve financial implications:—

Items.	Resolutions.
(1) Training of Arabic Teachers of old and new scheme madrasahs.	No. 10.
(2) Creation of scholarships and stipends for the various departments of old and new scheme madrasahs.	No. 11. (Details already worked out, <i>vide Appendix C.</i>)
(3) Institution of a two years' special course in English ..	No. 26.
(4) Provision for physical education in madrasahs ..	No. 30.
(5) Opening of Title Classes in (i) Adab, (ii) History, and (iii) Tibb.	No. 43.
(6) Provision of adequate funds for grants-in-aid to old scheme madrasahs in order to enable them to come up to the standard that may be laid down for them.	No. 52.
(7) Appointment of an Inspector of old scheme madrasahs	No. 53.

Items.	Resolutions.
(8) Raising the status of the Rajshahi Madrasah to that of an Intermediate College.	No. 61. (Scheme submitted to Government has been administratively approved.)
(9) Provincialisation of the Islamic Intermediate College, Serajganj.	No. 62. (Scheme submitted to Government. An alternative scheme for a larger grant has been administratively approved by Government.)
(10) Provision of more funds for grants-in-aid to new scheme madrasahs.	No. 63.
(11) Provision for the teaching of optional subjects in Islamic Intermediate Colleges.	Paragraph 30, Chapter III, of the Committee's Report.
(12) Establishment of a University of Islamic Learning . . .	No. 65. (A rough estimate of cost is given in Appendix N.)

If Government accept generally the various recommendations made by the Committee for the reform and reorganisation of madrasah education, the schemes referred to above and the cost involved in giving effect to them may be worked out in detail by the Special Officer for Muslim Education, Bengal.

M. M. BAKHSHI.
B. RAHMAN.
M. MUSA.*
MD. AKRUM KHAN
ABDUR RAZZAQ.
AHMAD ALI ENAYETPURI.
MD. A. AZIZ.
AMINULLAH.
SHAH SYED GOLAM SARWAR HOSSAINI.
MD. IBRAHIM.
ALFAZUDDIN AHMAD.
MAHTABUDDIN AHMAD.
MD. BARAT ALI.
MOHAMMED MOZAMMEL HUQ.†
DEWAN MUSTAFA ALI.
SANAULLAH.
MD. M. ISLAMABADI.
M. Z. SIDDIQI.*
F. R. BAQI.*
S. M. HOSSAIN.*
SERAJUL HAQUE.*
M. ZIAUL HUQ.
MD. MAZIAR.
VELAYET HOSSAIN.*
A. R. KASHIGHARI.

*Subject to minute.

†Puts in a supplementary note.

The signature of Maulana Shamsul Huda, M.L.A., has not been received up to the time of printing the Report.

APPENDIX A.

Questionnaire of the committee appointed to investigate the problem of madrasah education in Bengal.

1. (a) Whether both the old and new schemes of madrasah education, now in vogue, should be retained or only one of the two systems is to be retained?

(b) If only one of the two schemes is to be maintained, which of the two should be abolished?

(c) In case it is considered necessary to retain both the types of madrasah education, the question that arises is whether there should be any co-ordination between them at any stage?

(d) If the answer to the question under (c) is in the affirmative, how this co-ordination should be effected and up to what classes? It is suggested that the difference between the old and new scheme junior madrasahs should be extinguished either wholly or as far as practicable. It is also suggested that the curriculum for junior madrasah should as far as possible approximate the middle English school course, so that a pupil after completion of the junior madrasah stage may join (i) a high school, (ii) a high madrasah, or (iii) a senior madrasah. Is this a practical proposition? • •

(e) If the high and senior madrasahs are to have a common or similar curriculum up to the middle stage how many classes should the upper department of a senior madrasah consist of? Should the number of classes be four as at present or six? It is suggested that a six-year course in the upper department of a senior madrasah will be sufficient to make up for the reduced course in Arabic in the lower department. Thus, a student will ordinarily take fourteen years to complete the madrasah education under the old scheme from class I to the 2nd year Title class. This does not compare unfavourably with a student who ordinarily takes the same number of years to pass his Matriculation, Intermediate and B.A. Examinations.

2. (a) Should English be taught as a compulsory or an optional subject in the old scheme senior madrasahs?

(b) Whether the course in English should be the same as that for the Matriculation Examination and whether the students who appear at the Fazil Examination should, with the permission of the University, be required to appear in the English papers of the Matriculation Examination?

(c) Whether the University should not be moved to permit the madrasah passed students who pass the Matriculation Examination in English only to appear successively in the English papers of the Intermediate and B.A. Examinations and to grant them certificates of having passed these examinations in English?

3. Whether Bengali should be taught as an optional or compulsory subject in old scheme senior madrasahs?

4. Whether Urdu should be taught as a compulsory subject in old scheme senior madrasahs?

5. Whether vocational education should be introduced in madrasahs, and, if so, at what stage? What kind of vocational training do you suggest?

6. Do you suggest the introduction of compulsory physical training in madrasahs?

7. Whether madrasahs under private management should be allowed to open Title classes?

8. Whether a public examination should be held at the end of the junior madrasah course of the old scheme?

9. Do the courses of studies now in vogue in old scheme madrasahs require modification?

10. Are the old scheme madrasahs adapted to the modern requirements of society? If not, what reforms should, in your opinion, be introduced therein?

11. If the old scheme madrasah education is retained, is it not necessary that the madrasahs under the new scheme should be made to approximate, as far as possible, to the secular course in secondary schools?

12. Will the total abolition of the madrasah system of education lead, in your opinion, to an appreciable increase in the number of Muslim pupils in secondary schools?

13. Whether Tibb classes should be attached to the Calcutta Madrasah or whether a separate Tibbyia College should be established?

14. (a) Is the present Board of Central Madrasah Examinations of a representative character? If not, what should be its constitution?

(b) Are the duties and functions of the Board adequate? If not, what additional powers should be delegated to the Board?

15. How far will the lower classes of madrasahs be affected by the introduction of free primary education under the Primary Education Act, and what action do you suggest to safeguard the interests of the madrasahs?

16. Do you advocate the publication and prescription of text-books by Government for the Junior Madrasah Examination?

APPENDIX B.

[Proceedings of Eight Meetings of the Madrasah Education Committee.]

Proceedings of the First Meeting of the Madrasah Education Committee held on the 20th August 1928 in the Room of the Hon'ble the Chief Minister of Bengal.

The following were present:—

- (1) The Hon'ble Mr. A. K. Fazlul Huq, Chief Minister and Minister for Education, Bengal.
- (2) Maulana Muhammad Akram Khan, M.L.C.
- (3) Maulvi Abdur Razzaq, M.L.A.
- (4) Khan Bahadur Maulana Ahmad Ali Enayetpuri, M.L.A.
- (5) Maulana Shamsul Huda, M.L.A.
- (6) Maulana Muhammad Abdul Aziz, M.L.A.
- (7) Maulvi Aminullah, M.L.A.
- (8) Mr. Shah Syed Golam Sarwar Hossaini, M.L.A.
- (9) Maulvi Muhammad Ibrahim, M.L.A.
- (10) Khan Bahadur Maulvi Alfazuddin Ahmad, M.L.A.
- (11) Khan Bahadur Maulvi Mahtabuddin Ahmad, M.L.A.
- (12) Mr. Muhammad Barat Ali, M.L.A.
- (13) Khan Bahadur Mr. M. Maula Bakhsh, Assistant Director of Public Instruction for Muhammadan Education, Bengal.
- (14) Shams-ul-Ulama Khan Bahadur Maulvi Muhammad Musa, Principal, Calcutta Madrasah.

2. The Hon'ble the Chief Minister, Bengal, opened the meeting with a short speech. In welcoming the members of the Committee he explained the circumstances under which the Committee was appointed. The condition of Madrasah education in Bengal had been reviewed from time to time. The last Committee, viz., the Momin Committee, discussed *inter alia* the question of Madrasah education at some length. Though Government have not considered yet the report of the Committee as a whole, they have already given effect to many of the recommendations contained in it as funds became available. The various problems affecting Madrasah education in Bengal require further investigation, and he would request the members of the Committee to look into this matter carefully and assist Government in solving those problems.

3. Mr. Shah Syed Golam Sarwar Hossaini spoke at some length on the unsuitability of some of the text-books, the appointment of Examiners by the Board of Central Madrasah Examinations, Bengal, and the recruitment of teachers for the Calcutta Madrasah from outside Bengal.

4. Mr. Muhammad Barat Ali laid stress on the fact that the Madrasah students could not in most cases express themselves in Arabic. He suggested that the curricula should be so revised and the text-books so selected that this defect might be removed.

5. Khan Bahadur Mr. M. Maula Bakhsh mentioned in detail the various actions taken by the Education Department to give effect to the recommendations of the Momin Committee.

6. Maulana Muhammad Akram Khan also laid stress on the unsuitability of text-books. He particularly referred to the teaching of Logic in the Madrasahs of Bengal. The Madrasah students hardly get such training in this subject as is given to students in Arts Colleges. "The course of studies followed in Madrasahs do not," he observed, "include books on the comparative study of religions, and, therefore, the knowledge of the Madrasah-passed men is very restricted."

7. Shams-ul-Ulama Maulana Muhammad 'Musa admitted that the course in several respects did not fulfil modern requirements. He, however, pointed out that the Earl Committee, the Huda Committee and the Momin Committee, which considered the question, could not suggest material improvements in respect of the courses of studies and the text-books for the reason that the standard works on various important subjects, though they did not fully satisfy the modern requirements, were, in fact, the best available books and formed the essential part of the orthodox course. Any serious departure from the orthodox course will make Madrasah education in Bengal appear inferior to the similar course taught in other parts of India. Besides, there are several books which can hardly be replaced by books written in modern times, as the latter bear no comparison with the former in excellence and authenticity. The question, therefore, he added, was a very complicated one and, if reopened, should be considered with all possible care and caution.

8. Some members suggested that English should be made compulsory. A few others also spoke on the points noted above.

9. The next meeting of the Committee was fixed to be held on the 26th September 1938.

10. The meeting terminated with a vote of thanks to the Chair.

Proceedings of the Second Meeting of the Madrasah Education Committee held on the 26th September 1938 in the Room of the Hon'ble the Chief Minister, Bengal.

PRESENT :

- (1) Khan Bahadur Mr. M. M. Bakhsh.—*Chairman.*
- (2) Khan Bahadur Maulvi Alfazuddin Ahmad, M.L.A.
- (3) Khan Bahadur Maulana Ahmad Ali Enayetpuri, M.L.A.
- (4) Khan Bahadur Maulvi Hashem Ali Khan, M.L.A.
- (5) Khan Bahadur Maulvi Mahtabuddin Ahmad, M.L.A.
- (6) Maulvi Aminullah, M.L.A.
- (7) Mr. Muhammad Barat Ali, M.L.A.
- (8) Maulvi Muhammad Ibrahim, M.L.A.
- (9) Maulvi Abdur Razzaq, M.L.A.
- (10) Maulana Muhammad Abdul Aziz, M.L.A.
- (11) Mr. Shah Syed Golam Sarwar Hossaini, M.L.A.
- (12) Shams-ul-Ulama Khan Bahadur Maulvi Muhammad Musa—
Secretary.

2. The proceedings of the last meeting which were circulated were confirmed with slight modifications.

3. Considered the question of employing a temporary clerk for doing office work of the Committee.

Resolved that the matter be postponed.

4. Considered the question whether this Committee will take up the investigation of the problem of improving reformed Madrasah education also. As the Government resolution appointing the Committee does not specifically mention any particular type of Madrasah education it is evident that both the old and the new schemes of Madrasah education are covered by the term of reference. The Committee therefore adopted the following resolutions unanimously:—

(a) *Resolved* that the investigation of the problem of improving reformed Madrasah education be also taken up by the Committee.

(b) *Resolved* that six additional members, three representing the reformed scheme Madrasahs and three representing the old scheme Madrasahs, be co-opted with the approval of Government.

(c) *Resolved* also that the names of the following persons be recommended for co-option:—

For the old scheme.

- (i) Shams-ul-Ulama Maulana Muhammad Ishaque.
- (ii) Maulana Amir Hossain, Head Maulvi, Hammadia Madrasah, Dacca.
- (iii) Maulana Obaidul Huq of Feni Madrasah.

For the new scheme.

(iv) Dr. S. M. Hossain, representative of the Board of Intermediate and Secondary Education, Dacca, and also of the University of Dacca.

(v) Dr. Serajul Haque, representative of Dacca University.

(vi) Khan Bahadur Maulvi Muhammad, representative of High Madrasahs and Islamic Intermediate Colleges.

(d) *Resolved* that before moving Government the Chairman of the Committee be requested to obtain the approval of the Vice-Chancellor, Dacca University, to the above recommendations.

5. *Considered* the question of recommending the minimum conditions to be fulfilled by non-Government Senior Madrasahs seeking recognition, in respect of managing committee, staff, building, equipment, roll strength, fees, etc., and the following resolutions were adopted:—

(a) *Resolved* that a Sub-Committee consisting of the following members be appointed to consider the above and to submit their report by the 30th November 1938. Three members will constitute the quorum and Khan Bahadur Hashem Ali Khan will convene the meeting:—

(i) Khan Bahadur Maulvi Alfazuddin Ahmad, M.L.A.

(ii) Khan Bahadur Maulvi Hashem Ali Khan, M.L.A.

(iii) Khan Bahadur Maulana Ahmad Ali Enayetpuri, M.L.A.

(iv) Maulvi Abdur Razzaq, M.L.A.

(v) Maulvi Aminullah, M.L.A.

(b) *Resolved* that a meeting of the Sub-Committee be held on the 20th October 1938.

6. The question whether Tibb Classes should be opened in private Madrasahs, and also the one whether the existing syllabuses fulfil the aims of old scheme Madrasahs, were postponed for subsequent consideration.

7. *Considered* the question whether Junior Madrasahs of the old type should be recognised and whether a public examination should be held at the end of the Junior Madrasah course.

Resolved that the Junior Madrasahs of the old type be recognised by the competent authority, and that a public examination be held at the end of the Junior Madrasah course.

8. *Resolved* that members be requested to suggest to the Chairman by the 15th October 1938 points which they desire to be incorporated in the questionnaire to be issued.

9. *Resolved* that the next meeting of the Committee be held on the 8th December 1938 at 12-30 p.m.

**Proceedings of the Third Meeting of the Madrasah Education Committee
held on the 31st December 1938 in the Text-Book Committee Room
in Writers' Buildings, Calcutta.**

PRESENT:

- (1) Khan Bahadur Mr. M. M. Bakhsh—*Chairman.*
- (2) Maulvi Abdur Razzaq, M.L.A.
- (3) Khan Bahadur Maulana Ahmad Ali Enayetpuri, M.L.A.
- (4) Maulana Muhammad Abdul Aziz, M.L.A.
- (5) Mr. Shah Syed Golam Sarwar Hossaini, M.L.A.
- (6) Maulvi Muhammad Ibrahim, M.L.A.
- (7) Khan Bahadur Maulvi Alfazuddin Ahmad, M.L.A.
- (8) Khan Bahadur Maulvi Mahtabuddin Ahmad, M.L.A.
- (9) Mr. Muhammad Barat Ali, M.L.A.
- (10) Maulvi Muhammad Mozammel Huq, M.L.A.
- (11) Maulvi Dewan Mustafa Ali, M.L.A.
- (12) Al-Haj Maulana Dr. Sanaullah, M.L.A.
- (13) Maulvi Aminullah, M.I.A.
- (14) Shams-ul-Ulama Khan Bahadur Maulvi Muhammad Musa—
Secretary.

2. The proceedings of the last meeting held on the 26th September 1938 were confirmed.

The following resolutions were adopted by the Committee.

3. *Resolved* that the question of appointing a temporary clerk for doing office work of the Committee be dropped for the present and that it may be reopened when considered necessary.

4. (i) *Resolved* that, in view of the fact that the co-option of new members will involve additional cost and that no funds are immediately available, the proposal to move Government for the appointment of six new members be postponed for the present.

(ii) *Resolved* that the Committee place on record their sense of profound and deep regret at the sudden death of Shams-ul-Ulama Maulana Muhammad Ishaque whom the Committee recommended for appointment as a member.

5. *Resolved* that in view of the fact that the Sub-Committee appointed at the last meeting to consider and report with regard to the minimum conditions to be fulfilled by non-Government Senior Madrasahs seeking recognition, in respect of managing committee, staff, building, equipment, roll strength, fees, etc., has not submitted any report, the matter may be dropped for the present.

6. *Resolved* that the questionnaire framed by the Chairman be printed and circulated to representative Muslim opinion in Bengal according to the list approved by the committee.

7. *Resolved* that the question whether Title Classes should be opened in private Madrasahs and also the question as to whether the existing syllabuses serve the aim of old scheme Madrasahs, be included in the questionnaire.

Proceedings of the Fourth Meeting of the Madrasah Education Committee held on Thursday, the 4th May 1839, in the Text-Book Committee Room in Writers' Buildings, Calcutta.

PRESENT:

- (1) Khan Bahadur Mr. M. M. Bakhsh—*Chairman.*
- (2) Khan Bahadur Maulvi Alfazuddin Ahmad, M.L.A.
- (3) Khan Bahadur Maulvi Mahtabuddin Ahmad, M.L.A.
- (4) Maulvi Aminullah, M.L.A.
- (5) Maulana Muhammad Abdul Aziz, M.L.A.
- (6) Maulvi Abdur Razzaq, M.L.A.
- (7) Mr. Muhammad Barat Ali, M.L.A.
- (8) Maulvi Muhammad Mozammel Huq, M.L.A.
- (9) Shams-ul-Ulama Khan Bahadur Maulvi Muhammad Musa—
Secretary.

2. The proceedings of the last meeting were read and confirmed.

3. *Considered* the replies to the questionnaire received.

Resolved that steps be taken to print 125 copies of the same at the Bengal Government Press and to supply a copy of the printed document to each member one month before the date of the next meeting.

4. *Considered* letter No. 28, dated the 14th February 1939, from the Secretary, All-Bengal Reformed Madrasah Teachers' Association, addressed to the Secretary to the Government of Bengal, Education Department, and resolution No. 2 passed by the Association. These documents were received with the Director of Public Instruction's letter No. 1072 S., dated the 29th March 1939.

(a) *Resolved* that a copy of the resolution be forwarded to the Secretary to the Board of Intermediate and Secondary Education, Dacca, with a request to favour the Committee with the Board's views regarding revision of the curricula for High Madrasahs including the Junior Section.

(b) *Resolved* also that, as the question of recognition of the lower classes of Madrasahs (both old and new) as Primary Schools has already been included in the questionnaire, the matter need not be considered separately.

5. *Resolved* that the Committee places on record its deep sense of gratitude to Khan Bahadur Mr. M. M. Bakhsh, Chairman of the Committee, who is very shortly to retire from the service of Government, for the very keen and lively interest taken by him in the matter of reorganisation and reform of Madrasah education in the province.

Proposed by Khan Bahadur Maulvi Mahtabuddin Ahmad.

Seconded by Maulvi Abdur Razzaq.

At this stage the President vacated the chair as the matter directly concerned him and Khan Bahadur Maulvi Mahtabuddin Ahmad was voted to the chair.

The resolution was passed unanimously.

6. *Resolved* further that a copy of the above resolution be forwarded to Government in the Education Department for information.

**Proceedings of the Fifth Meeting of the Madrasah Education Committee
held on the 20th and 21st December 1939.**

20th December 1939.

The following members were present:—

- (1) Khan Bahadur Mr. M. Maula Bakhsh—*Chairman.*
- (2) Khan Bahadur Maulvi Mahtabuddin Ahmad, M.L.A.
- (3) Khan Sahib Maulvi Aminullah, M.L.A.
- (4) Maulvi Abdur Razzaq, M.L.A.
- (5) Maulana Muhammad Abdul Aziz, M.L.A.
- (6) Maulvi Muhammad Ibrahim, M.L.A.
- (7) Maulvi Dewan Mustafa Ali, M.L.A.
- (8) Shams-ul-Ulama Khan Bahadur Maulvi Muhammad Musa.
- (9) Shams-ul-Ulama Maulana Muhammad Mazhar.
- (10) Shams-ul-Ulama Maulana Velayet Hossain.
- (11) Dr. M. Zobair Siddiqi.
- (12) Dr. S. M. Hossain.
- (13) Dr. Serajul Haque.
- (14) Khan Sahib Mr. Badiur Rahman.
- (15) Khan Sahib Maulvi Ziaul Huq.
- (16) Maulana Abdur Rahman Al-Kashghari.
- (17) Maulvi Fazlun Rahman Baqi.

The Secretary could not attend the meeting owing to absence on leave from Calcutta.

2. The President welcomed the new members recently appointed by Government.

3. The proceedings of the last meeting were read and confirmed.

4. Before proceeding to consider the replies to the questionnaire issued by the Committee, a long discussion arose as to the aims and objects of the two systems of Madrasah education. There was a general agreement that the aim of the old system of Madrasah education was mainly to impart religious education of a very high order. Whereas the aim of the new system of Madrasah education is to combine secular education with religious instruction; that is, the aim is to provide a course of study which would serve to produce cultured Muslims fit to enter one or other of the careers open to all Indian students, but is not exclusively secular as is the case in secondary schools and ordinary colleges. With regard to the former the following resolution was moved by Shams-ul-Ulama Maulana Muhammad Mazhar:—

“That the aim of the old system of Madrasah education is to impart religious education of a very high order and that this aim be maintained, and that no secular subject should be included in the course of studies of Old Scheme Madrasahs.”

The resolution was seconded by Maulana Abdur Rahman Al-Kashghari.

Dr. S. M. Hossain moved the following amendment:—

“That some useful secular subjects may be included in the course of studies of Old Scheme Madrasahs, provided that the original object of imparting religious education of a very high order be not impaired thereby.”

The amendment was seconded by Maulana Muhammad Abdul Aziz and accepted by the mover. The amended resolution which reads as follows:—

“That the aim of the old system of Madrasah education is to impart religious education of a very high order, and that this aim be maintained; and that some useful secular subjects may be included in the course of studies of Old Scheme Madrasahs, provided that the original object of imparting religious education of a very high order be not impaired thereby,”

was then carried unanimously.

5. With regard to the new system of Madrasah education Dr. S. M. Hossain moved the following resolution:—

“That the aims and objects of the new scheme of Madrasah education, as recognised so far, be maintained.”

The resolution was seconded by Maulana Muhammad Abdul Aziz and was carried unanimously.

6. The Committee then proceeded to discuss the questionnaire.

Question 1 (a).—*Resolved* that, in consideration of the fact the two systems of Madrasah education have widely different aims in view, both the old and the new schemes of Madrasah education be retained.

Resolved further that in the opinion of the Committee it is not in the interests of the Muslim community that there should be a third type of madrasahs.

Question 1 (b).—In view of the decision on Question 1 (a), this question does not arise.

Question 1 (c).—Discussion arose on this question, but the consideration of this matter was postponed for the next day.

21st December 1939.

7. Of the members who attended the meeting on the 20th all attended to-day with the exception of the following:—

- (1) Khan Bahadur Maulvi Mahtabuddin Ahmad, M.L.A.
- (2) Dr. M. Zobair Siddiqi.

The following members also attended:—

- (1) Khan Bahadur Maulana Ahmad Ali Enayetpuri, M.L.A.
- (2) Mr. Muhammad Barat Ali, M.L.A.
- (3) Al-Haj Maulana Dr. Sanaullah, M.L.A.
- (4) Maulvi Muhammad Mozammel Huq, M.L.A.

8. Discussion on Question 1 (c) was continued. The following resolution was ultimately adopted by the Committee:—

“Resolved that it be provisionally agreed that co-ordination be effected between the two types of Madrasahs up to Class IV, with special bias for each class of institution, and that the curricula for those classes be made to approximate, as far as possible, to the secular courses for the corresponding classes in Primary and Secondary Schools.”

9. It was provisionally agreed that the next meeting of the Committee be held on Monday, the 5th February 1940, and continued on the following days.

Proceedings of the Sixth Meeting of the Madrasah Education Committee held on the 5th, 6th, 7th and 8th February 1940.

5th February 1940.

The following members were present:—

- (1) Khan Bahadur Mr. M. Maula Baksh—Chairman.
- (2) Khan Bahadur Maulana Ahmad Ali Enayetpuri, M.L.A.
- (3) Khan Bahadur Maulvi Mahtabuddin Ahmad, M.L.A.
- (4) Khan Sahib Maulvi Aminullah, M.L.A.
- (5) Maulana Abdur Razzaq, M.L.A.
- (6) Maulana Muhammad Abdul Aziz, M.L.A.
- (7) Maulana Muhammad Ibrahim, M.L.A.
- (8) Mr. Muhammad Barat Ali, M.L.A.
- (9) Al-Haj Maulana Dr. Sanaullah, M.L.A.
- (10) Maulana Muhammad Maniruzzaman Islamabadi, M.L.A.
- (11) Maulvi Muhammad Mozammel Huq, M.L.A.
- (12) Shams-ul-Ulama Khan Bahadur Maulana Muhammad Musa.
- (13) Shams-ul-Ulama Maulana Muhammad Mazhar.
- (14) Shams-ul-Ulama Maulana Velayet Hossain.
- (15) Dr. S. M. Hossain.
- (16) Dr. Serajul Haque.
- (17) Khan Sahib Mr. Badiur Rahman.
- (18) Khan Sahib Maulvi Ziaul Huq.
- (19) Maulana Abdur Rahman Al-Kashghari.
- (20) Maulana Fazlur Rahman Baqi.

The following members did not attend the meeting:—

- (1) Khan Bahadur Maulvi Alfazuddin Ahmad, M.L.A.
- (2) Maulana Muhammad Akram Khan, M.L.C.
- (3) Maulana Shamsul Huda, M.L.A.
- (4) Mr. Shah Syed Golam Sarwar Hossaini, M.L.A.
- (5) Maulvi Dewan Mustafa Ali, M.L.A.
- (6) Dr. M. Zobair Siddiqi.

The Secretary who returned from leave was present at the meeting.

2. The proceedings of the last meeting were read and confirmed.

3. Discussion on Question 1 (c) was continued. The resolution regarding co-ordination between two types of Madrasahs—orthodox and reformed—which was provisionally approved by the Committee on the 21st December 1939 was further considered and the following resolution was finally passed:—

“Resolved that co-ordination be effected between the two types of Madrasahs up to Class IV, with special bias for each class of institution, and that the curricula for these classes be made to approximate, as far as possible, to the secular courses for the corresponding classes in Primary and Secondary Schools.”

4. The Committee further adopted the following resolutions:—

(a) Resolved also that four Primary (Maktab) Classes (I to IV) be added to Old Scheme Madrasahs at the bottom, and that, with the addition of these classes, the following new classification be adopted for them. This arrangement corresponds with the classification adopted in ordinary High Schools and High Madrasahs.

Old Scheme Madrasahs.	Reformed Madrasahs.	High Schools.
Junior Madrasah Stage.	Classes I to VI.	Junior Madrasah Stage.
Senior Madrasah Stage.	Classes VII to X.	High Madrasah Stage.

(b) Resolved that in terms of the above classification the four new Primary Classes and the existing six Junior Classes will constitute a Senior Madrasah under the old scheme, and that such revised curricula as may be recommended by the Committee and finally approved by Government be taught in these classes.

(c) Resolved further that the existing Alim and Fazil Classes be, according to the new classification, treated as the College Department of Old Scheme Madrasahs, and that the existing courses of studies with such modifications as may be recommended by the Committee and finally approved by Government be taught in those classes.

(d) Resolved that the Title Classes will, as at present, constitute the final stage of Madrasah education under the old scheme, and that such revised courses as may be recommended by the Committee and finally approved by Government, be taught in them.

5. *Question 2 (a).*—Regarding the teaching of English in Old Scheme Madrasahs Maulvi Muhammad Mozammel Huq moved the following resolution :—

“That English be taught as a compulsory subject in Classes I to X of Old Scheme Madrasahs.”

The resolution was seconded by Khan Bahadur Maulana Ahmad Ali Enayetpuri.

An amendment, viz., “That English be taught as a compulsory subject in Old Scheme Madrasahs up to the M. E. Standard,” was moved by Maulana Abdur Razzaq and seconded by Maulana Muhammad Maniruzzaman Islamabadi. The amendment was put to the vote and was lost (by a majority of two votes).

The original resolution was then put to the vote and lost.

Dr. S. M. Hossain then moved, “That English be taught as an optional subject in Classes I to X of Old Scheme Madrasahs.” The resolution was seconded by Shams-ul-Ulama Khan Bahadur Maulvi Muhammad Musa and was carried by a majority.

The next resolution, viz., “That English be taught as an optional subject in the College Classes of Old Scheme Madrasahs,” was moved and seconded by Shams-ul-Ulama Maulana Muhammad Mazhar and Maulana Abdur Rahman Al-Kashghari, respectively, and was carried.

6. *Question 2 (b).*—The following resolutions which were moved by Shams-ul-Ulama Khan Bahadur Maulvi Muhammad Musa and seconded by Maulana Fazlur Rahman Baqi were adopted by the Committee :—

(i) *Resolved* that English be taught up to the Matriculation Standard in the School and College Departments of Old Scheme Madrasahs, that is, up to the Middle English standard in Classes III-VI of the Junior Department, and up to the Matriculation standard in the four Senior Classes, two Alim Classes and two Fazil Classes.”

(ii) *Resolved* that the Calcutta University be moved to permit the candidates for the Fazil Examination, taking English as one of their optional subjects, to appear in the English papers of the Matriculation Examination and to grant to successful candidates certificates of having passed the Matriculation Examination of Calcutta University in English.

(iii) *Resolved* that in case the University is not agreeable to the above suggestion, the examination in English that may be conducted by the existing Board of Central Madrasah Examinations, Bengal, or such authority as may be constituted hereafter to conduct the Madrasah Examinations, should be regarded as equivalent to the Matriculation Examination in English.

7. *Question 2 (c).*—The Committee adopted the following resolutions :—

(a) *Resolved* that the University should be moved to permit the students who pass the Fazil Examination with English to appear successively in the English papers of the Intermediate and B.A. Examinations and to grant them certificates of having passed these examinations in English only.

(b) *Resolved* that arrangements be made in the Calcutta Madrasah and in non-Government Madrasahs, where possible, for a special two years' course in English up to the I.A. and B.A. Standards which the

Madrasah students may take up after passing the Fazil Examination with English.

(c) *Resolved* that in the event of the proposal contained in 7 (a) above being accepted by the University, that body should be moved to permit the Fazil-passed students who may obtain certificates of having passed the Matriculation, Intermediate and B.A. Examinations in English only to sit for the M.A. Examination in Arabic, English and Persian.

(d) *Resolved* that, in case the University is not agreeable to the suggestions contained in item 7 (a), the new authority that may be constituted to conduct the Madrasah Examinations should be empowered to hold for the students who pass the Fazil Examination with English, two examinations in English equivalent to the I.A. and B.A. standards and to grant a certificate for the first examination and a degree for the second examination.

6th February 1940.

8. The members who attended the meeting on the 5th also attended to-day, and the absentees were the same.

9. In connection with Questions 2, 9 and 11 the Committee considered the necessity of appointing Sub-Committees to suggest modifications in the existing syllabuses for New and Old Scheme Madrasahs, and the following resolutions were passed:—

(a) *Resolved* that two Sub-Committees consisting of the following members be appointed for drawing up revised syllabuses for the Old and New Scheme Madrasahs in the light of the recommendations made by the Committee:—

Old Scheme Madrasahs.

- (1) The Chairman.
- (2) Shams-ul-Ulama Khan Bahadur Maulvi Muhammad Musa.
- (3) Dr. S. M. Hossain.
- (4) Shams-ul-Ulama Maulana Muhammad Mazhar.
- (5) Shams-ul-Ulama Maulana Velayet Hossain.
- (6) Maulana Muhammad Maniruzzaman Islamabadi.
- (7) Al-Haj Maulana Dr. Sanaullah.
- (8) Khan Sahib Maulvi Aminullah.
- (9) Maulana Abdur Razzaq.
- (10) Maulana Muhammad Abdul Aziz.
- (11) Maulana Muhammad Ibrahim.
- (12) Maulana Fazlur Rahman Baqi.
- (13) Maulana Abdur Rahman Al-Kashghari.
- (14) Maulvi Muhammad Mozammel Huq.
- (15) Dr. Serajul Haque.

New Scheme Madrasahs.

- (1) The Chairman.
- (2) Shams-ul-Ulama Khan Bahadur Maulvi Muhammad Musa.
- (3) Dr. S. M. Hossain.
- (4) Khan Bahadur Maulana Ahmad Ali Enayetpuri.

- (5) Khan Sahib Mr. Badiur Rahman.
- (6) Khan Sahib Maulvi Ziaul Huq.
- (7) Maulana Muhammad Maniruzzaman Islamabad.
- (8) Dr. Serajul Haque.
- (9) Mr. Muhammad Barat Ali.

(b) *Resolved* that the Sub-Committees appointed for the purpose of drawing up detailed syllabuses for the Old and New Scheme Madrasahs should keep in view the question of co-ordination between the two types of institutions beyond Class IV, and make definite recommendations where co-ordination is possible.

10. *Question 3.*—A resolution proposing that Bengali should be taught as a compulsory subject in Classes I to X (new classification) of Old Scheme Madrasahs was lost; but the Committee adopted the following resolution:—

• *Resolved* that Bengali be taught as a compulsory subject up to the Middle school standard in Classes I to VI (new classification) of Old Scheme Madrasahs.

11. *Question 4.*—The following resolution was adopted by the Committee:—

Resolved that Urdu be taught as a compulsory subject in Classes VII to X (new classification) of Old Scheme Madrasahs.

7th February 1940.

12. The members who attended the meeting on the 5th and 6th attended to-day. Mr. Shah Syed Golam Sarwar Hossaini, M.L.A., and Maulvi Dewan Mustafa Ali, M.L.A., also attended to-day. Those who did not attend were:—

- (1) Khan Bahadur Maulvi Alfazuddin Ahmad, M.L.A.
- (2) Maulana Muhammad Akram Khan, M.L.C.
- (3) Maulana Shamsul Huda, M.L.A.
- (4) Dr. M. Zobair Siddiqi.

13. *Question 5.*—The following resolution was adopted by the Committee (Dr. S. M. Hossain dissenting):—

Resolved that vocational training be introduced in Madrasahs, and that every Madrasah should make arrangements for imparting training for a specified period according to a prescribed syllabus and under an approved teacher in at least one of the following subjects:—

- (a) Agriculture and Gardening.
- (b) Carpentry.
- (c) Spinning and Weaving.
- (d) Tailoring and Sewing.
- (e) Needlework.
- (f) Cookery.
- (g) Smithery.
- (h) Soap-making.

Moved by Maulana Muhammad Maniruzzaman Islamabadi.

Seconded by Shams-ul-Ulama Maulana Muhammad Mazhar.

14. *Question 6.*—The following resolution was adopted by the Committee:—

Resolved that every Madrasah should make adequate arrangements for giving a course of physical training to all pupils unless exempted by the competent authority for any special reason, and that only such physical exercises should be given as are permissible under the Islamic *Shariat*.

Moved by Khan Bahadur Maulvi Mahtabuddin Akhmad.

Seconded by Maulvi Muhammad Mozammel Huq.

15. *Question 7.*—The following resolution was adopted by the Committee:—

Resolved that a Madrasah under private management may be permitted to open Title Classes if it can fulfil the conditions that may be laid down for the purpose.

Moved by Maulvi Muhammad Mozammel Huq.

Seconded by Maulana Md. Maniruzzaman Islamabadi.

16. *Question 8.*—The following resolutions were passed by the Committee:—

(i) *Resolved* that a public examination be held at the end of Class VI (new classification) of Old Scheme Madrasahs.

Moved by Maulana Muhammad Maniruzzaman Islamabadi.

Seconded by Maulvi Muhammad Mozammel Huq.

(ii) *Resolved* that a public examination be held at the end of Class X (new classification) of Old Scheme Madrasahs.

Moved by Shams-ul-Ulama Maulana Muhammad Mazhar.

Seconded by Shams-ul-Ulama Maulana Velayet Hossain.

17. *Question 9.*—The following resolutions were adopted by the Committee:—

(i) *Resolved* that no Persian be taught in the Junior Department (according to the new classification) of Old Scheme Madrasahs.

Moved by Maulana Muhammad Maniruzzaman Islamabadi.

Seconded by Khan Sahib Maulvi Aminullah.

(ii) *Resolved* that the following subjects be taught in the proposed newly organised Junior Department of Old Scheme Madrasahs:—

(1) Arabic Literature, Grammar and Composition.

(2) Quoran Sharif and Qeraat.

(3) Diniyat.

(4) Bengali.

- (5) Arithmetic.
- (6) History.
- (7) Geography.
- (8) Rural Science and Hygiene.
- (9) English.

(iii) *Resolved* that the teaching of Arabic should commence in Class V (new classification) of Old Scheme Madrasahs.

8th February 1940.

18. The members who attended the meeting on the 7th attended the meeting to-day, with the exception of the two named below:—

- (1) Maulana Muhammad Maniruzzaman Islamabadi, M.L.A.
- (2) Shams-ul-Ulama Maulana Muhammad Mazhar.

19. *Question 12.*—The Committee adopted the following resolution:—

Resolved that in the opinion of the Committee the total abolition of the Madrasah system of education will not lead to any appreciable increase in the number of Muslim pupils reading in secondary schools.

Moved by Khan Bahadur Maulvi Mahtabuddin Ahmad.

Seconded by Mr. Muhammad Barat Ali.

20. *Question 13.*—The Committee adopted the following resolution:—

Resolved that Tibb should be introduced as one of the optional subjects in the courses of studies for the Alim and Fazil Examinations, and that Title Classes in Tibb should be attached to Calcutta Madrasah.

Moved by Khan Bahadur Maulvi Mahtabuddin Ahmad.

Seconded by Khan Sahib Maulvi Aminullah.

21. In connection with Question 2(a) a resolution proposing that English should be taught as a compulsory subject in Old Scheme Madrasahs up to the Middle English Standard was lost on the 5th February 1940. Mr. Muhammad Barat Ali asked for permission on the 6th to move a fresh resolution on the subject of the teaching of English as a compulsory subject in the Junior Department of Old Scheme Madrasahs. This was considered by the Committee on the 8th and he was permitted to move a resolution which ran as follows:—

Resolved that English be taught as a compulsory subject up to the M. E. standard in the Junior Department (new classification) of Old Scheme Madrasahs.

The resolution was seconded by Khan Sahib Maulvi Aminullah and was carried.

22. Discussion on Question 9 was continued, and the resolutions noted below were adopted by the Committee:—

(iv) *Resolved* that the following subjects be taught in the proposed newly organised Senior Department of Old Scheme Madrasahs:—

Compulsory subjects.

- (1) Arabic Literature and Grammar.
- (2) Fiqh.
- (3) Urdu.
- (4) Arithmetic.
- (5) History.
- (6) Elementary Logic—in class X only.

Optional subjects.

- (1) English.
- (2) Bengali.
- (3) Persian.

} Any two of these should be taken.

(v) *Resolved* that, if in drawing up detailed syllabuses any difficulty is experienced by either of the Sub-Committees in view of any resolution already adopted by the Committee, that resolution may again be brought up before the Committee.

Moved by Dr. S. M. Hossain.

Seconded by Maulana Abdur Rahman Al-Kashghari.

(vi) *Resolved* that for the convenience of discussion at the meetings of the Sub-Committees the following members be requested to prepare draft syllabuses for Classes I to X in the subjects noted against their names and submit them to the Secretary on or before the date that may be fixed by the Chairman:—

Names of members.	Subjects.
Chairman	Arithmetic, Geography and Science and Hygiene.
Shams-ul-Ulama Khan Bahadur Maulana Muhammad Musa and	Arabic Literature, Quoran and Qeraat.
Maulana Abdur Rahman Al-Kashghari	
Maulana Abdur Razzaq and	. . Fiqh and Diniyat.
Khan Sahib Maulvi Aminullah	
Shams-ul-Ulama Maulana Velayet Hossain	. . Arabic Grammar.
Dr. Serajul Haque .. . .	. . Logic.
Dr. S. M. Hossain .. . .	. . English.
Maulana Fazlur Rahman Baqi .. .	. . Urdu.
Maulvi Muhammad Mozammel Huq .. .	. . Bengali.
Maulana Muhammad Maniruzzaman Islamabadi .. .	. . Persian.
Al-Haj Maulana Dr. Sanaullah .. . .	. . History.

23. The following resolution was carried unanimously:—

Resolved that in view of the fact that it will be impossible to complete within the current financial year the investigation of the problem of Madrasah education (both old and new)—so vast, varied and complicated—Government be moved to make necessary provision for the travelling allowance and other expenses connected with this work during the next year.

Moved by Maulana Muhammad Ibrahim.

Seconded by Khan Sahib Maulvi Aminullah.

24. It was provisionally decided that the next meeting of the Committee be held about the third week of March 1940.

Proceedings of the Seventh Meeting of the Madrasah Education

Committee held on the 27th, 29th, 30th and 31st March and 1st and 2nd April 1940, at the Text-Book Committee Room in Writers' Buildings, Calcutta.

27th March 1940.

PRESENT:

- (1) Khan Bahadur Mr. M. M. Bakhsh—*Chairman.*
- (2) Shams-ul-Ulama Maulana Muhammad Musa, Khan Bahadur.
- (3) Shams-ul-Ulama Maulana Muhammad Mazhar.
- (4) Shams-ul-Ulama Maulana Velayet Hossain.
- (5) Khan Sahib Mr. Badiur Rahman.
- (6) Khan Sahib Maulana Aminullah, M.L.A.
- (7) Maulana Muhammad Maniruzzaman Islamabadi, M.L.A.
- (8) Al-Haj Maulana Dr. Sanaullah, M.L.A.
- (9) Maulana Abdur Razzaq, M.L.A.
- (10) Maulana Muhammad Abdul Aziz, M.L.A.
- (11) Maulana Muhammad Ibrahim, M.L.A.
- (12) Mr. Shah Syed Golam Sarwar Hossaini, M.L.A.
- (13) Maulvi Muhammad Mozammel Huq, M.L.A.
- (14) Dr. S. M. Hossain.
- (15) Dr. Sergul Haque.
- (16) Maulana Abdur Rahman Al-Kashghari.
- (17) Maulana Fazlur Rahman Baqi.

Khan Bahadur Maulvi Muhammad Yusuf—Secretary.

2. The proceedings of the last meeting were read and confirmed.

3. Discussions on Questions 9 and 10 were resumed. Shams-ul-Ulama Maulana Muhammad Musa Khan Bahadur observed—“The courses of studies for the Alim and Fazil Examinations are very heavy.

The compulsory and optional subjects comprise some 17 or 18 papers. It is desirable that the courses should be simplified and the number of papers reduced." He then made some definite suggestions regarding the subjects to be prescribed for the Alim Examination. Discussion was then continued on the proposal made by him regarding the Alim Examination and was not concluded when the sitting was closed for the day.

29th March 1940.

4.

PRESENT:

- (1) Khan Bahadur Mr. M. M. Bakhsh—*Chairman*.
- (2) Shams-ul-Ulama Maulana Muhammad Musa, Khan Bahadur.
- (3) Shams-ul-Ulama Maulana Velayet Hossain.
- (4) Khan Bahadur Maulvi Mahtabuddin Ahmad, M.L.A.
- (5) Khan Sahib Mr. Badiur Rahman.
- (6) Khan Sahib Maulvi Ziaul Huq.
- (7) Khan Sahib Maulana Aminullah, M.L.A.
- (8) Maulana Muhammad Maniruzzaman Islamabadi, M.L.A.
- (9) Al-Haj Maulana Dr. Sanaullah, M.L.A.
- (10) Maulana Abdur Razzaq, M.L.A.
- (11) Maulana Muhammad Abdul Aziz, M.L.A.
- (12) Maulana Muhammad Ibrahim, M.L.A.
- (13) Maulvi Muhammad Mozammel Huq, M.L.A.
- (14) Dr. S. M. Hossain.
- (15) Dr. Serajul Haque.
- (16) Maulana Abdur Rahman Al-Kashghari.
- (17) Maulana Fazlur Rahman Baqi.

Khan Bahadur Maulvi Muhammad Yusuf—*Secretary*.

5. After some further discussion on the proposed course for the Alim Examination the following resolutions were passed:—

(1) *Resolved* that the subjects for the Alim Examination shall be:—

Papers.

I.	Arabic Literature, Composition, Grammar and Rhetoric	...	3
II.	Fiqh and Faraiz	...	1
III.	Usul	...	1
IV.	Logic (Deductive and Inductive)	...	1
V.	Quoran	...	1
VI.	Hadis	...	1
VII.	Tafsir	...	1
VIII.	History	...	1

IX and X. Any two of the following subjects:—

(a) Persian	...	2
(b) English	...	2
(c) Bengali	...	2
(d) Urdu	...	2
(e) Tibb	...	2

All the members except Maulana Muhammad Abdul Aziz voted for the resolution. He suggested that History should either be taught as an optional subject or be combined with some other compulsory subject or subjects.

(2) *Resolved* that the Alim Examination be held on the whole of the two years' course prescribed for it.

All the members except Khan Sahib Maulana Aminullah, Maulana Abdur Razzaq and Maulana Muhammad Abdul Aziz voted for the resolution. They wanted the examination to be held on the portion of the course taught in the second year only as at present.

30th March 1940.

6.

PRESENT:

- (1) Khan Bahadur Mr. M. M. Bakhsh—*Chairman*.
- (2) Shams-ul-Ulama Maulana Muhammad Musa, Khan Bahadur.
- (3) Shams-ul-Ulama Maulana Velayet Hossain.
- (4) Khan Bahadur Maulvi Mahtabuddin Ahmad, M.L.A.
- (5) Khan Sahib Mr. Badiur Rahman.
- (6) Khan Sahib Maulvi Ziaul Huq.
- (7) Khan Sahib Maulana Aminullah, M.L.A.
- (8) Al-Haj Maulana Dr. Sanaullah, M.L.A.
- (9) Maulana Abdur Razzaq, M.L.A.
- (10) Maulana Muhammad Abdul Aziz, M.L.A.
- (11) Maulana Muhammad Ibrahim, M.L.A.
- (12) Mr. Muhammad Barat Ali, M.L.A.
- (13) Maulvi Muhammad Mozammel Huq, M.L.A.
- (14) Dr. S. M. Hossain.
- (15) Dr. Serajul Haque.
- (16) Maulana Abdur Rahman Al-Kashghari.
- (17) Maulana Fazlur Rahman Baqi.

Khan Bahadur Maulvi Muhammad Yusuf—*Secretary*.

7. Shams-ul-Ulama Maulana Muhammad Musa Khan Bahadur made a definite proposal regarding the subjects to be prescribed for the Fazil Examination. After discussion in which the majority of

the members participated, the following resolution proposed by Khan Sahib Maulana Aminullah and seconded by Maulana Abdur Razzaq was passed :—

Resolved that the subjects for the Fazil Examination shall be :—

<i>Pass Course.</i>	<i>Papers.</i>	<i>Honours Course.</i>	<i>Papers.</i>
I. Arabic Prose ..	1	I. Arabic Prose ..	1
II. Arabic Poetry ..	1	II. Arabic Poetry ..	1
III. Arabic Composition, Rheto- tic and Prosody ..	1	III. Arabic Composition, Rhetoric and Prosody ..	1
IV. Fiqh ..	1	IV. Fiqh ..	1
V. Usul ..	1	V. Usul ..	1
VI. Quoran ..	1	VI. Quoran ..	1
VII. Hadis ..	1	VII. Hadis ..	1
VIII. Tafsir ..	1	VIII. Tafsir ..	1
IX. Philosophy ..	1	IX. Philosophy ..	1
X. Aqaid, Qadim and Jadid ..	1	X. Aqaid, Qadim and Jadid ..	1
XI. and XII.—Any two of the following subjects—		XII. Modern Arabic ..	1
(a) Persian ..	2	XIII. History of Arabic Literature ..	1
(b) English ..	2	XIII. History of Islam ..	1
(c) Bengali ..	2		
(d) Urdu ..	2	XIV and XV.—Any two of the following subjects—	
(e) Tibb ..	2	(a) Persian ..	2
(f) Logic, Modern Philo- sophy and Monazara ..	2	(b) English ..	2
		(c) Bengali ..	2
		(d) Urdu ..	2
		(e) Tibb ..	2
		(f) Logic, Modern Philo- sophy and Monazara ..	2

31st March 1940.

8.

PRESENT:

- (1) Khan Bahadur Mr. M. M. Bakhsh—*Chairman.*
- (2) Shams-ul-Ulama Maulana Muhammad Musa, Khan Bahadur.
- (3) Shams-ul-Ulama Maulana Muhammad Mazhar.
- (4) Shams-ul-Ulama Maulana Velayet Hossain.
- (5) Khan Bahadur Maulvi Mahtabuddin Ahmad, M.L.A.
- (6) Khan Sahib Mr. Badiur Rahman.
- (7) Khan Sahib Maulvi Ziaul Huq.
- (8) Maulana Muhammad Maniruzzaman Islamabadi, M.L.A.
- (9) Maulana Abdur Razzaq, M.L.A.

- (10) **Maulana Muhammad Abdul Aziz, M.L.A.**
- (11) **Maulana Muhammad Ibrahim, M.L.A.**
- (12) **Mr. Muhammad Barat Ali, M.L.A.**
- (13) **Dr. S. M. Hossain.**
- (14) **Dr. Serajul Haque.**
- (15) **Maulana Abdur Rahman Al-Kashghari.**
- (16) **Maulana Fazlur Rahman Baqi.**

Khan Bahadur Maulvi Muhammad Yusuf—Secretary.

9. *Question 11.*—With regard to the revision of the courses of studies followed in Madrasahs of the reformed type, the attention of the Committee was drawn to the points discussed in paragraph 36, Chapter VI, of the Report of the Muslim Education Advisory Committee where it has been observed that a pupil of Class III (aged about 8 or 9 years) of the Reformed Madrasahs has to learn four languages, viz., Arabic, Urdu, English and Vernacular. This places him under a very great handicap, as against one who takes the ordinary secular course in a Middle or High School. The following two points were then discussed by the Committee:—

- (1) That Urdu as a compulsory subject be omitted from the course of studies for Reformed Madrasahs—there being no need for its inclusion in the compulsory list as it has been prescribed as a Vernacular.
- (2) That at present the teaching of two foreign languages, viz., Arabic and English, begins in Class III. This tells heavily on the pupils. The teaching of Arabic should therefore begin in Class V instead of Class III.

The first point was agreed to, and it was resolved:—

That the teaching of Urdu as a compulsory subject in Classes I-V be omitted from the Reformed Madrasah Course.

Discussion on the other point was prolonged. Shams-ul-Ulama Maulana Muhammad Musa, Khan Bahadur, was of opinion that, if the teaching of Arabic began in Class V of Reformed Madrasahs, instead of Class III as at present, the teaching of Arabic would be reduced to a mere show. The other view was that, if in Old Type Madrasahs the teaching of Arabic was to begin in Class V and the whole course was limited to twelve years, there was no reason why the teaching of Arabic in Reformed Madrasahs including the Department of Islamic Studies, Dacca University, should extend over a period of fourteen years. Besides, it was never intended that the standard of Arabic learning should be as high in New Scheme Madrasahs as in Old Type Madrasahs. However, the passing of a resolution on the point at issue was postponed for the day at the suggestion of the Shams-ul-Ulama.

1st April 1940.

10.

PRESENT:

- (1) **Khan Bahadur Mr. M. M. Bakhsh—Chairman.**
- (2) **Shams-ul-Ulama Maulana Muhammad Musa, Khan Bahadur.**
- (3) **Shams-ul-Ulama Maulana Muhammad Mazhar.**

- (4) **Shams-ul-Ulama Maulana Velayet Hossain.**
- (5) **Khan Sahib Mr. Badiur Rahman.**
- (6) **Khan Sahib Maulvi Ziaul Huq.**
- (7) **Khan Sahib Maulana Aminullah, M.L.A.**
- (8) **Maulana Abdur Razzaq, M.L.A.**
- (9) **Maulana Muhammad Abdul Aziz, M.L.A.**
- (10) **Maulana Muhammad Ibrahim, M.L.A.**
- (11) **Mr. Muhammad Barat Ali, M.L.A.**
- (12) **Maulvi Muhammad Mozammel Huq, M.L.A.**
- (13) **Dr. S. M. Hossain.**
- (14) **Dr. Serajul Haque.**
- (15) **Maulana Abdur Rahman Al-Kashghari.**

Khan Bahadur Maulvi Muhammad Yusuf—Secretary.

11. Discussion on the point, viz., whether the teaching of Arabic should begin in Class V of New Type Madrasahs instead of Class III, was resumed. It was, however, suggested that, before this matter was disposed of, the point raised in Question 15 of the Questionnaire should first be decided. In this connection two different viewpoints were placed before the Committee. One view which was expressed by Shams-ul-Ulama Maulana Muhammad Musa, Khan Bahadur, was that, Arabic should be taught as an optional subject in Classes III and IV of Primary Schools along with English. He observed that in the Primary School curriculum a second type of primary course with English as an optional subject was sanctioned with a view to suit the requirements of secondary schools. The framers of the primary course, it appeared to him, overlooked the idea that there was a third type of institutions, viz., Madrasahs, for which a primary course to suit their requirements was also needed. Whereas, the other view was that no Arabic should be taught in Primary Schools, as the teaching of two foreign languages, viz., English and Arabic, in Classes III and IV, would put a handicap on Muslim children: it will suffice if religious instruction including Quoran-reading is imparted in Primary Schools where children are expected to complete the course generally at the age of 10 and the Muslim children are required to compete on equal terms with the children of other communities. Besides, it is not desirable to curtail the secular course in order to provide for the teaching of Arabic in the primary stage. The lower classes of Madrasahs—both old and new—will not be affected by the introduction of free primary education under the Primary Education Act if the teaching of Arabic begins in Class V instead of Class III. Finally, the following resolution was moved by Shams-ul-Ulama Maulana Muhammad Musa, Khan Bahadur, and seconded by Dr. S. M. Hossain:—

Resolved that provision be made for the teaching of Arabic in Classes III and IV of Primary Schools and that in the time-table for Primary Schools teaching English the time allotted to each of the subjects, viz., (1) Geography and Rural Civics, (2) Science, (3) Hand-work, and (4) Games, be reduced by one period, and the four periods

thus saved be allotted to Arabic. The time-table thus modified may be prescribed for such Primary Schools as may like to teach both English and Arabic as optional subjects. .

The resolution was carried by a majority of votes, ten (Nos. 2, 4, 6, 7, 8, 9, 10, 13, 14 and 15) were for the resolution and five (Nos. 1, 3, 5, 11 and 12) against it.

2nd April 1940.

12.

- PRESENT:

- (1) Khan Bahadur Mr. M. M. Bakhsh—*Chairman.*
- (2) Shams-ul-Ulama Maulana Muhammad Musa, Khan Bahadur.
- (3) Shams-ul-Ulama Maulana Muhammad Mazhar.
- (4) Shams-ul-Ulama Maulana Velayet Hossain.
- (5) Khan Bahadur Maulvi Alfazuddin Ahmad, M.L.A.
- (6) Khan Bahadur Maulvi Mahtabuddin Ahmad, M.L.A.
- (7) Khan Sahib Mr. Badiur Rahman.
- (8) Khan Sahib Maulvi Aminullah, M.L.A.
- (9) Maulana Muhammad Maniruzzaman Islamabadi, M.L.A.
- (10) Al-Haj Maulana Dr. Sanaullah, M.L.A.
- (11) Maulana Abdur Razzaq, M.L.A.
- (12) Maulana Muhammad Abdul Aziz, M.L.A.
- (13) Maulana Muhammad Ibrahim, M.L.A.
- (14) Maulvi Dewan Mustafa Ali, M.L.A.
- (15) Mr. Muhammad Barat Ali, M.L.A.
- (16) Maulvi Muhammad Mozammel Huq, M.L.A.
- (17) Dr. S. M. Hossain.
- (18) Dr. Serajul Haque.
- (19) Maulana Abdur Rahman Al-Kashghari.

Khan Bahadur Maulvi Muhammad Yusuf—*Secretary.*

13. Before discussion on the question of the revision of the Reformed Madrasah Course was resumed, the following resolution was moved by Shams-ul-Ulama Maulana Muhammad Musa, Khan Bahadur, and seconded by Maulana Muhammad Maniruzzaman Islamabadi:—

Resolved that the Fazil Examination be held on the whole of the two years' course prescribed for it.

An amendment, viz., that the Fazil Examination be held only on the portion of the course taught in the Fourth Year Class, as at present,

instead of on the entire course taught in the Third and Fourth Year Classes, was moved by Khan Sahib Maulana Aminullah and seconded by Maulana Muhammad Abdul Aziz.

The amendment was lost (Nos. 8, 11 and 12 voting for the amendment and the rest against it).

The original resolution was then put to vote and carried,—sixteen voting for the resolution and three against it.

14. As already stated there was a prolonged discussion on the proposal that the teaching of Arabic should begin in Class V of the Reformed Type of Madrasahs at a meeting of the Committee held on 31st March 1940, but the passing of a resolution on the subject was postponed at the suggestion of Shams-ul-Ulama Maulana Muhammad Musa, Khan Bahadur. It was suggested that the point referred to above might be finally decided. An objection was, however, raised that the Committee having decided on the previous day that Arabic should be taught as an optional subject along with English in Classes III and IV of Primary Schools, the question whether the teaching of Arabic should begin in Class V of Reformed Madrasahs was not open to discussion. The Chairman who referred the matter to the house was advised by the members holding opposite views to give his ruling on the point. Although the decision arrived at by the Committee regarding the teaching of Arabic as an optional subject in Classes III and IV of Primary Schools has a bearing on the corresponding classes of Madrasahs, it is an admitted fact that the two types of institutions, viz., Primary Schools and Madrasahs, are governed by different policies. Besides, the Committee have already decided that the teaching of Arabic should begin in Class V of Old Scheme Madrasahs. In view of these it is desirable to get a clear verdict of the Committee on the actual point at issue. The Chairman, therefore, gave his ruling in favour of the proposal, viz., "that the teaching of Arabic should begin in Class V of Junior Madrasahs," being considered.

Thereupon Dr. S. M. Hossain and Dr. Serajul Haque left the meeting as a protest against the ruling of the Chair. The following resolution was then moved by Maulana Muhammad Maniruzzaman Islamabadi and seconded by Mr. Muhammad Barat Ali:—

Resolved that the teaching of Arabic should begin in Class V of New Scheme Madrasahs.

The resolution was carried by a majority, ten (Nos. 1, 3, 5, 6, 7, 9, 10, 14, 15 and 16) were for the resolution and seven (Nos. 2, 4, 8, 11, 12, 13 and 19) against it.

Dr. S. M. Hossain and Dr. Serajul Haque returned after the voting was over.

15. The following points were then considered by the Committee:—

(1) That in the Reformed Madrasahs the standard in Mathematics (as in English and Vernacular) should be the same as in Secondary Schools (Middle and High Schools).

(2) That the number of papers for the High Madrasah Examination should be the same as that for the High School Examination, and that in order to do this the number of papers in Arabic Literature be reduced by one, and that "Additional Arabic" be included as a subject

in the group of subjects under the head "Any one of the following subjects," so that those students who may so desire may have two papers in Arabic.

(3) That Aqaid be omitted from the syllabuses for High Madrasahs, as it is included in the syllabuses for Islamic Intermediate Colleges.

Dr. S. M. Hossain suggested that the consideration of these matters might be postponed and that in the meantime the opinions of the Dacca Board and the heads of Reformed High Madrasahs and of Islamic Intermediate Colleges be obtained. It was brought to his notice that the Committee was constituted in July 1938 and the Questionnaire approved by the Committee was circulated to representative Muslim opinion in Bengal including the Head of the Department of Arabic and Islamic Studies, Dacca University, Heads of Islamic Intermediate Colleges and of High and Senior Madrasahs, in February 1939. It was also pointed out that Government were pressing for finishing the sittings of the Committee. In view of these it was not possible to further postpone the consideration of the matter. Dr. Hossain thereupon informed the house that the questionnaire was not received by the head of the Department of Arabic and Islamic Studies, Dacca University. He then moved the following resolution which was seconded by Dr. Serajul Haque:—

Resolved that further information regarding changes in the Reformed Madrasah Course be obtained from the Board of Intermediate and Secondary Education, Dacca, and from the heads of Reformed High Madrasahs and of Islamic Intermediate Colleges.

The motion was lost.

The following resolutions which were then moved by Al-Haj Maulana Dr. Sanaullah and seconded by Maulana Muhammad Maniruzzaman Islamabadi were carried:—

(1) *Resolved* that in the Reformed Madrasahs the standard in Mathematics be the same as in Secondary Schools (Middle and High Schools).

(2) *Resolved* that the number of papers for the High Madrasah Examination be the same as that for the High School Examination, and that in order to do this the number of compulsory papers in Arabic Literature be reduced by one.

(3) *Resolved* that "Additional Arabic" be included as a subject in the group of optional subjects for the High Madrasah Examination under the head "Any one of the following subjects."

(4) *Resolved* that Aqaid be omitted from the existing paper in Diniyat (Fiqh, Faraiz and Aqaid) for the High Madrasah Examination.

Dr. S. M. Hossain dissented.

16. The 8th of May 1940 was provisionally fixed as the date of the next meeting.

Proceedings of the Eighth Meeting of the Madrasah Education Committee held on the 8th, 9th and 10th May 1940 in the Text-Book Committee Room in Writers' Buildings, Calcutta.

8th May 1940.

PRESENT:

- (1) Khan Bahadur Mr. M. M. Bakhsh—*Chairman.*
- (2) Shams-ul-Ulama Maulana Muhammad Musa, Khan Bahadur.
- (3) Shams-ul-Ulama Maulana Velayet Hossain.
- (4) Khan Bahadur Maulvi Alfazuddin Ahmad, M.L.A.
- (5) Khan Bahadur Maulvi Mahtabuddin Ahmad, M.L.A.
- (6) Khan Bahadur Maulana Ahmad Ali Enayetpuri, M.L.A.
- (7) Khan Sahib Mr. Badiur Rahman.
- (8) Khan Sahib Maulvi Ziaul Huq.
- (9) Khan Sahib Maulana Aminullah, M.L.A.
- (10) Maulana Muhammad Mawiruzzaman Islamabadi, M.L.A.
- (11) Al-Haj Maulana Er. Sanaullah, M.L.A.
- (12) Maulana Abdur Razzaq, M.L.A.
- (13) Maulana Muhammad Abdul Aziz, M.L.A.
- (14) Mr. Muhammad Barat Ali, M.L.A.
- (15) Maulvi Dewan Mustafa Ali, M.L.A.
- (16) Maulvi Muhammad Mozammel Huq, M.L.A.
- (17) Dr. S. M. Hossain.
- (18) Dr. Serajul Haque.
- (19) Maulana Abdur Rahman Al-Kashghari.

Khan Bahadur Maulvi Muhammad Yusuf—*Secretary.*

2. The proceedings of the last meeting which were circulated to the members, as usual, were confirmed with minor modifications.

3. *Questions 14(a) and 14(b).*—The Committee did not enter into detailed discussion on these points as they were unanimously of opinion that a University of Islamic Learning should be established and incorporated by a legislative enactment. They, however, agreed that the present Board of Central Madrasah Examinations, Bengal, was not of a representative character, nor were its powers adequate.

4. *Question 16* was then taken up. It was suggested that the consideration of this question should not be confined to Junior Madrasahs alone, but to Senior and College Departments of Madrasahs also. After some discussion the following resolution was unanimously passed:—

"Resolved that the proposed University of Islamic Learning should, when constituted, be authorised to prepare and publish suitable text-books, where necessary, for use in Madrasahs."

9th May 1940.

5.

PRESENT:

- (1) Khan Bahadur Mr. M. M. Bakhsh—*Chairman.*
- (2) Shams-ul-Ulama Maulana Muhammad Musa, Khan Bahadur.
- (3) Shams-ul-Ulama Maulana Velayet Hossain.
- (4) Khan Bahadur Maulvi Alfazuddin Ahmad, M.L.A.
- (5) Khan Bahadur Maulvi Mahtabuddin Ahmad, M.L.A.
- (6) Khan Bahadur Maulana Ahmad Ali Enavetpuri, M.L.A.
- (7) Khan Sahib Mr. Badiur Rahman.
- (8) Khan Sahib Maulvi Ziaul Huq.
- (9) Khan Sahib Maulana Aminullah, M.L.A.
- (10) Maulana Muhammad Maniruzzaman Islambadi, M.L.A.
- (11) Al-Haj Maulana Dr. Sanaullah, M.L.A.
- (12) Maulana Abdur Razzaq, M.L.A.
- (13) Maulana Muhammad Ibrahim, M.L.A.
- (14) Maulana Muhammad Abdul Aziz, M.L.A.
- (15) Mr. Mubainmad Barat Ali, M.L.A.
- (16) Maulvi Dewan Mustafa Ali, M.L.A.
- (17) Maulvi Muhammad Mozammel Huq, M.L.A.
- (18) Dr. S. M. Hossain.
- (19) Dr. Serajul Haque.
- (20) Maulana Abdur Rahman Al-Kashghari.
- (21) Mr. Shah Syed Golam Sarwar Hossaini, M.L.A.
- Khan Bahadur Maulvi Muhammad Yusuf—*Secretary.*

6. Discussion on the question of the establishment of a University of Islamic Learning was continued and the following resolutions were unanimously adopted:—

“(1) (a) *Resolved* that the Committee strongly recommends to Government to take early steps to establish and incorporate, by an act of legislature, a University of Islamic Learning at Calcutta having jurisdiction and control over all Madrasahs—both old and new—including Islamic Intermediate Colleges.

(b) *Resolved* that the proposed University of Islamic Learning be established for the purpose of ascertaining, by means of examination or otherwise, the persons who have acquired proficiency in different branches of literature, particularly in Arabic Literature and Islamic Studies, Science and Arts, and for the purpose of conferring upon them academic degrees, diplomas, oriental literary titles, licences and marks of honour.

(c) *Resolved further* that the University when so constituted should be incorporated for the purpose of making provision for the instruction of students, with power to appoint University professors and lecturers, and to hold and manage educational endowments, to erect, equip and maintain University libraries, laboratories and museums,

to make regulations relating to the residence and conduct of students, and to do all acts consistent with the Act, which tend to the promotion of study and research."

Moved by Maulana Muhammad Maniruzzaman Islamabadi.

Seconded by Shams-ul-Ulama Maulana Muhammad Musa, Khan Bahadur.

"(2) *Resolved* that Government be moved to introduce a Bill for the establishment of a University of Arabic Learning and Islamic Studies into the Bengal Legislative Assembly at its next session, or as soon as possible."

Moved by Khan Bahadur Maulvi Alfazuddin Ahmad.

Seconded by Maulana Muhammad Ibrahim.

"(3) *Resolved* that the Chairman of the Committee be authorised to submit to Government, at an early date, a preliminary report on the work of the Committee, together with copies of the proceedings of the meetings, a draft Bill for the establishment of a University of Islamic Learning and a rough estimate of cost of the scheme."

Moved by Khan Bahadur Maulvi Alfazuddin Ahmad.

Seconded by Khan Sahib Maulana Aminullah.

7. The question whether the work of the Committee should be further continued was discussed. It was pointed out that, although the Committee have so far been able to make definite recommendations for the reform and reorganisation of Madrasah education—both old and new—they have not been able to draw up finally draft syllabuses on the subjects which it is proposed to teach in madrasahs. Again, it is necessary to organise touring sub-committees to visit important centres of Islamic culture and learning in and outside Bengal with a view to studying actual working conditions of madrasahs. The Committee should therefore continue.

"*Resolved*, therefore, that the Chairman of the Committee be requested to move Government immediately for the provision of necessary funds for travelling allowance of members for attending further meetings and also for the travelling allowance of touring Sub-Committees for visiting important centres of Islamic culture and learning in and outside Bengal."

Moved by Khan Bahadur Maulvi Mahtabuddin Ahmad.

Seconded by Khan Bahadur Maulana Ahmad Ali Enayetpuri.

8. Read a letter No. 1728S., dated 20th June 1939, from the Director of Public Instruction, Bengal, forwarding a copy of a Council question by Maulvi Nur Ahmad, together with a copy of its reply given by Government, on the subject of the training of teachers of Madrasahs.

"*Resolved* that Government be moved to make adequate arrangements for the training of Arabic teachers employed in old and new scheme Madrasahs, and that pending the establishment of training institutions, to take necessary steps to attach training classes to selected Madrasahs of old and new types."

9. Read a letter No. 1652S., dated 7th June 1939, from the Director of Public Instruction, Bengal, forwarding a copy of a resolution passed by the executive committee of the Murshidabad New Scheme Madrasah Association, recommending that the four lowest classes of new scheme Junior and High Madrasahs should come within the

provisions of the Primary Education Act and be treated as Free Primary Schools enjoying the rights and privileges of other Free Primary Schools. The Committee considered this question not only in regard to new scheme Madrasahs, but also in connection with old scheme Madrasahs, and unanimously adopted the following resolution:—

Resolved that the four lowest classes of old and new scheme Madrasahs be treated as equivalent in status to ordinary Primary Schools and Maktabs established under the Primary Education Act and be allowed the same rights and privileges as are or may be enjoyed by other Free Primary Schools.”

10. The question of including more subjects in the group of optional subjects for the Alim and Fazil Examinations was considered and the following resolution was adopted unanimously:—

Resolved that (1) Elements of Civics and Economics and (2) Commerce, be included in the group of optional subjects for the Alim Examination, and (1) Commerce and (2) Political Economy, for the Fazil Examination.”

Moved by Maulana Abdur Razzaq.

Seconded by Maulvi Muhammad Mozammel Huq.

11. There are at present Title Classes in (1) Hadis and Tafsir and (2) Fiqh and Usul, in the Calcutta Madrasah. It was considered desirable that Title Classes should be opened in other subjects also. The following resolution was passed unanimously:—

Resolved that Government be moved to take steps to open Title Classes in the Calcutta Madrasah in (1) Tibb, (2) Adab, and (3) History and Islamic Civilisation.”

Moved by Shams-ul-Ulama Maulana Muhammad Musa, Khan Bahadur.

Seconded by Khan Bahadur Maulvi Alfazuddin Ahmad.

10th May 1940.

12.

PRESENT:

- (1) Khan Bahadur Mr. M. M. Balshish—Chairman.
- (2) Shams-ul-Ulama Maulana Muhammad Musa, Khan Bahadur.
- (3) Shams-ul-Ulama Maulana Velayet Hossain.
- (4) Khan Bahadur Maulvi Alfazuddin Ahmad, M.L.A.
- (5) Khan Bahadur Maulvi Mahtabuddin Ahmad, M.L.A.
- (6) Khan Bahadur Maulana Ahmad Ali Enayetpuri, M.L.A.
- (7) Khan Sahib Mr. Badiur Rahman.
- (8) Khan Sahib Maulvi Ziaul Huq.
- (9) Khan Sahib Maulana Aminullah, M.L.A.
- (10) Maulana Muhammad Maniruzzaman Islamabadi, M.L.A.
- (11) Al-Haj Maulana Dr. Sanaullah, M.L.A.
- (12) Maulana Abdur Razzaq, M.L.A.
- (13) Maulana Muhammad Ibrahim, M.L.A.
- (14) Maulana Muhammad Abdul Aziz, M.L.A.

- (15) Mr. Muhammad Barat Ali, M.L.A.
- (16) Maulvi Dewan Mustafa Ali, M.L.A.
- (17) Maulvi Muhammad Mozammel Huq, M.L.A.
- (18) Mr. Shah Syed Golam Sarwar Hossaini, M.L.A.
- (19) Dr. S. M. Hossain.
- (20) Dr. Serajul Haque.
- (21) Maulana Abdur Rahman Al-Kashghari.

Khan Bahadur Maulvi Muhammad Yusuf—Secretary.

13. As regards the courses of studies for the proposed Title Examinations in (1) Tibb, (2) Adab, and (3) Islamic History and Civilisation, the following resolutions were adopted unanimously:—

“(i) Resolved that the course of studies for the proposed Title Examination (Mumtazul Muarrikhin) in History and Islamic Civilisation should comprise six papers on Islamic History and four on general History.”

Moved by Shams-ul-Ulama Maulana Muhammad Musa, Khan Bahadur.

Seconded by Maulana Muhammad Maniruzzaman Islamabadi.

“(ii) Resolved that the course of studies for the proposed Title Examination (Mumtazul Udaba) in Adab (Arabic Literature) should comprise the following papers:—

Pre-Islamic Literature	... One paper.
Poetry in Islam	... Three papers.
Prose—Classical	... One paper.
Prose—Modern	... One paper.
Rhetoric	... One paper.
Prosody	... One paper.
History of Arabic Literature	... One paper.
Brief History of Islam	... One paper.”

Moved by Shams-ul-Ulama Maulana Muhammad Musa, Khan Bahadur.

Seconded by Maulana Muhammad Maniruzzaman Islamabadi.

“(iii) Resolved that, with the sanction of Government, the following Sub-Committee be constituted to draw up detailed syllabuses in Tibb for the Alim and Fazil Classes and also for the Title Examination (Mumtazul Atibba):—

- (1) Shifa-ul-Mulk Hakim Saiyid Muhammad Sadeq of Calcutta,
- (2) Shifa-ul-Mulk Hakim Nisar Ahmad of Calcutta, and
- (3) Shifa-ul-Mulk Hakim Habibur Rahman of Dacca,

with power to co-opt two members from outside Bengal.”

Moved by Shams-ul-Ulama Maulana Muhammad Musa, Khan Bahadur.

Seconded by Maulana Muhammad Maniruzzaman Islamabadi.

14. The question of the revision of the course of studies for the existing Title Examination was then taken up. Title Examination is at present held in two separate groups of subjects, viz., (1) Hadis group and (2) Fiqh group. It was pointed out by Shams-ul-Ulama Maulana Muhammad Musa, Khan Bahadur, that it was desirable to introduce in the Hadis group a critical study of the Quran with reference to the criticisms of non-Muslims and others dissenting from the general Jamhur view, and to substitute Rijalul Hadis for Islamic History. For the Fiqh group he recommended that provision should be made for a comparative study of other religions with a view to meet the adverse criticisms levelled against Islam by the people of those faiths. He also suggested that the Title Examination in both the groups should be held on the two years' course. The question of memorising a number of Hadis and a number of verses of the Quran by students preparing for the Title Examinations was also discussed. Finally the following resolutions were unanimously adopted by the Committee: -

"(i) *Resolved* that in the list of subjects for the Title Examination in the Hadis group two papers on Rijal should be substituted for the two papers on Islamic History.

(ii) *Resolved* that in connection with the teaching of Fiqh to the students preparing for the Title Examination in the Fiqh group provision should be made for a comparative study of religions other than Islam with a view to meet the adverse views expressed against Islam by the people of those faiths.

(iii) *Resolved* that the Syllabus Sub-Committee be requested to include in the course of studies 500 Hadis to be memorised by the students preparing for the Title Examination in the Hadis group and 750 verses of the Quran relating to Islamic Laws and Rituals to be memorised by the students preparing for the Title Examination in the Fiqh group.

(iv) *Resolved* that the Title Examination in both the groups be held on the whole of the two years' course prescribed for them."

15. The Committee considered the question of revision of the courses of studies followed in Islamic Intermediate Colleges. It was pointed out that, apart from the two compulsory papers in English and Vernacular which are common for all students taking any of the groups (A, B and C) of subjects prescribed for the Intermediate Examination, the students who appear at the Intermediate Examination in Group C are required to take six more compulsory papers, viz., two in Arabic, two in Fiqh and Usul and two in Quran and Hadis. These students are allowed to make a choice of only one subject, comprising two papers, out of a number of optional subjects. Whereas, students appearing at the Intermediate Examination in Group A can make a choice of four subjects, comprising eight papers, out of a number of optional subjects. Similarly, students appearing at the Intermediate Examination in Group B can make a choice of three subjects, comprising six papers, out of a number of optional subjects. If, therefore, the number of papers in each of the subjects (1) "Fiqh and Usul" and (2) "Quran and Hadis" be reduced by one and an additional subject "Fiqh and Usul, Quran and Hadis," comprising two papers, be included in the number of optional subjects, there will be four compulsory papers, in place of six, in Group C for all students, viz., two in Arabic, one in "Fiqh and Usul" and one in "Quran and

Hadis." This will give scope to students of C Group to make a choice of two subjects, comprising four papers, instead of one of two papers as at present, out of a number of optional subjects. At the same time those students who wish to study the Honours Course in Islamic Studies may take two additional papers, one in "Fiqh and Usul" and the other in "Quoran and Hadis." As this proposal was more or less in conformity with the changes proposed in the High Madrasah course there was not much discussion on it. The following resolution which was moved by Khan Bahadur Maulvi Alfazuddin Ahmad and seconded by Maulana Muhammad Mauiruzzaman Islamabadi was then passed—fifteen members voting for and three (Nos. 14, 19 and 20) against it. Three members (Nos. 2, 3 and 21) abstained from voting:—

"Resolved that the number of papers on each of the subjects (1) 'Fiqh and Usul' and (2) 'Quoran and Hadis' be reduced by one from the group of compulsory subjects, and that an additional subject 'Fiqh and Usul, Quoran and Hadis,' comprising two papers (viz., one in 'Fiqh and Usul' and the other in 'Quoran and Hadis') be included in the group of optional subjects for the Islamic Intermediate Examination, so that students of C Group may make a choice of two subjects, comprising four papers, instead of one of two papers as at present, out of a number of optional subjects. The modification suggested is indicated below:—

Arabic	...	Two papers.
Fiqh and Usul	...	One paper.
Quoran and Hadis	...	One paper.

And any two of the following:—

Kalam and Arabic Logic	...	Two papers.
English Literature	...	Two papers.
History	...	Two papers.
Islamic History	...	Two papers.
Logic	...	Two papers.
Mathematics	...	Two papers.
Economics	...	Two papers.
Persian	...	Two papers.
Fiqh and Usul, Quoran and Hadis	...	Two papers "

16. The question of proper inspection of Madrasahs of the old type was then considered and the following resolution was passed unanimously:—

"Resolved that Government be moved to create the post of an Inspector of old scheme Madrasahs possessing high academic qualifications in Arabic and English and experience in teaching abstruse and technical subjects in old scheme Madrasahs, with necessary establishment."

Moved by Shams-ul-Ulama Maulana Muhammad Musa, Khan Bahadur.

Seconded by Maulvi Muhammad Mozammel Huq.

17. The question of providing more stipends and scholarships for Madrasah students was then considered and the following resolution was passed unanimously:—

"Resolved that Government be moved to create a number of stipends and scholarships for the various departments of old and new scheme Madrasahs as per list attached," (vide Appendix C).

Moved by Maulana Muhammad Abdul Aziz.

Seconded by Maulana Muhammad Maniruzzaman Islamabadi.

18. Dr. S. M. Hossain then pointed out that the existing scholarships awarded on the results of High Madrasah and Islamic Intermediate Examinations are limited in number and that the students securing these scholarships are sometimes allowed to migrate with their scholarships to general institutions. This hampers the recruitment of best students for the Islamic Intermediate Colleges and the Department of Islamic Studies, Dacca University. He was therefore of opinion that such migration should not be allowed. Khan Sahib Mr. Badiur Rahman pointed out that the number of such students who were allowed to join the general institutions was very few. At the same time he was of opinion that students reading in special institutions should be given scope for migration to general institutions. After some discussion on the matter the following resolution was unanimously adopted:—

"Resolved that, in view of the fact that the scholarships and stipends now awarded on the results of the High Madrasah and Islamic Intermediate Examinations are inadequate in number and specifically earmarked for the reformed system of Madrasah education, the Committee recommend to Government that some of the new scholarships proposed to be created for the benefit of the students following the reformed scheme of Madrasah education be made tenable in general institutions to facilitate migration to those institutions."

Moved by Shams-ul-Ulama Maulana Muhammad Musa, Khan Bahadur.

Seconded by Dr. S. M. Hossain.

19. A letter addressed by Maulana Muhammad Abdul Aziz to the Chairman, asking for permission to reopen Question No. 8 of the Questionnaire previously disposed of, was placed before the Committee. Permission was granted to move the following resolution:—

"That there should be no public examination at the end of the Junior Madrasah Course of old scheme Madrasahs, and that only a Scholarship Examination, as in the case of Middle Schools, be held."

The resolution was lost—only four, including the mover, voted for and thirteen against it.

The resolution already passed, viz., that a public examination be held at the end of the Junior Madrasah Course of the old scheme, stands.

RESOLUTIONS APPROVED BY CIRCULATION.

1. The question whether the existing Islamic Intermediate Colleges are sufficient in number to meet the requirements of the province as a whole was considered. There are at present three full-fledged Islamic Intermediate Colleges at Dacca, Chittagong and Serajganj. The First Year Islamic Intermediate Class was opened at the Hooghly Madrasah in July 1939. There will, therefore, be four full-fledged Islamic Intermediate Colleges from the session 1940-41. The number of students passing the High Madrasah Examination is increasing gradually, and in 1940 the number rose to 511. Considering the fact that, under the regulations of the Dacca Board only 40 to 50 students can be taught in each of the First and Second Year Classes, and also the fact that the existing four colleges, even with increased accommodation, will not meet the needs of the different parts of the province, it is essential that there should be another Islamic Intermediate College specifically to provide facilities of college education for Madrasah students in Northern Bengal. The existing college at Serajganj serves only a part of Northern Bengal and draws the majority of its students from other Divisions. The following resolution was adopted:—

Resolved that the Committee strongly recommends to Government that the Rajshahi Madrasah be developed into an Islamic Intermediate College to provide facilities of college education specially for Madrasah students in Northern Bengal.”

2. There are at present four Islamic Intermediate Colleges of which three are Government institutions and only one is an aided institution. If the Government Madrasah at Rajshahi is raised to the status of an Intermediate College it will obviously be a Government institution. The Serajganj Islamic Intermediate College has not, it is understood, been fairly treated by Government in regard to financial assistance in the shape of grant-in-aid. To have subjected this special institution, which forms a link between High Madrasahs and the Department of Islamic Studies, Dacca University, to the grant-in-aid rules for general colleges was unfair and inequitable. The ordinary limit of grant-in-aid to this Islamic College should have been, as in the case of High Madrasahs, half of the total expenditure. The institution has been suffering from other disadvantages, e.g., higher rates of fees, inadequate staff, etc. The fact that no transfer of a student from general institutions to High Madrasahs and Islamic Intermediate Colleges is practicable, whereas, such transfer from High Madrasahs and Islamic Intermediate Colleges to general institutions is possible, is in itself an obstacle to the financial stability of an aided Islamic Intermediate College. The struggle for existence faced by a solitary aided college when all the rest are Government institutions is indeed very hard and stands as a serious impediment in the way of its healthy growth. In view of these and for other reasons this college should be provincialised. The following resolution was adopted:—

Resolved that the Committee strongly recommends to Government to take early steps for the provincialisation of the Islamic Intermediate College at Serajganj.”

3. In the second and third meetings the Committee considered the question of recommending minimum conditions to be fulfilled by non-Government Senior Madrasahs seeking recognition, in respect of

managing committee, staff, building, equipment, roll strength, fees, etc., but no decision was arrived at. This matter was reconsidered, and it was agreed that this should form a part of the regulations that might be sanctioned by Government when the proposed University of Islamic Learning would be brought into being. The following resolution was adopted:—

"Resolved that pending the establishment of a University of Islamic Learning the existing departmental rules regarding recognition of old scheme Madrasahs and constitution of their managing committees may be followed with such modifications as may be considered necessary."

4. Government have, in paragraph 13 of their resolution No. 450T.G., dated 31st July 1914, laid down the principle of giving grants to Madrasahs. According to this principle the Government grant to a Madrasah will not usually exceed half the total working cost of the institution; for special reasons, however, an exception may be made to this rule. The minimum grant to a non-Government Junior Madrasah was fixed at Rs. 100 a month against a scale of expenditure of Rs. 205 a month. After the constitution of the Dacca Board, Government also agreed to a minimum grant of Rs. 200 a month to a High Madrasah against a scale of expenditure of Rs. 460 a month. But in actual practice few of the Madrasahs could be given the minimum grants promised by Government for want of funds. As a matter of fact, the Muslim Education Advisory Committee of 1931-34 pointed out in their report that the average grant to a Junior Madrasah was Rs. 37 and that to a High Madrasah Rs. 125 a month. The Committee, therefore, recommended that the minimum grant to a Junior Madrasah should be Rs. 60 (the maximum being Rs. 80) a month against a minimum scale of expenditure of Rs. 125 a month, and in the case of High Madrasahs the Committee suggested that the minimum grant should be Rs. 200 a month against a scale of expenditure of Rs. 420 a month. Government have since made additional provision of funds from which new and increased grants have been given to Madrasahs of the reformed type, although the prescribed minima have not been attained yet in all cases.

In the case of old scheme Madrasahs, the policy of Government has hitherto been that, while not absolutely debarring from Government aid such institutions as adhere to the orthodox course, preference will be given to those that adopt the new course and entertain a staff on the scale prescribed. This policy has been followed very strictly from 1915 to 1937. But in spite of this the orthodox course began to make headway and the number of institutions teaching the course increased considerably. Government have since changed their policy and made an annual provision of Rs. 30,000—a very inadequate provision indeed—for grants-in-aid to old scheme Madrasahs.

The following resolutions were adopted:—

(a) "*Resolved* that in the case of new scheme Madrasahs such funds as may be needed to give the minimum grants to all aided institutions be provided."

(b) "*Resolved* that pending the introduction of the revised courses recommended by the Committee adequate provision be made for grants-in-aid to old scheme Madrasahs, so that they may be run efficiently."

NOTE.—The above resolutions were approved by all the members except Shamsul-Ulama Maulana Muhammad Muse, Khan Bahadur, Dr. S. M. Hossain and Dr. Serajul Haque.

APPENDIX C.

List of scholarships recommended for creation.

Serial No.	Stage of award.	Existing.		Proposed.		Additional annual cost.	Remarks.
		Details.	Annual cost.	Details.	Annual cost.		
1	2	3	4	5	6	7	8
<i>Reformed Scheme.</i>							
1	To be awarded on the results of the Junior Madrasah Examination under the reformed scheme—		Rs.		Rs.	Rs.	
	(a) For boys	(i) 20 Scholarships of Rs. 5 a month each tenable for 4 years.	4,800	50 Scholarships of Rs. 5 a month each tenable for 4 years.	12,000	6,000	19
		(ii) 10 Stipends of Rs. 5 a month each tenable for 2 years.	1,200				
	(b) For girls	4 Scholarships of Rs. 8 a month each tenable for 4 years.	1,536	8 Scholarships of Rs. 8 a month each tenable for 4 years.	3,072	1,536	
2	To be awarded on the results of the High Madrasah Examination.	(i) <i>First grade</i> — 4 Scholarships of Rs. 16 a month each tenable for 2 years, <i>plus</i> free tuition.	1,536	(i) <i>First grade</i> — 5 Scholarships of Rs. 16 a month each tenable for 2 years, <i>plus</i> free tuition.	1,920	384	
		(ii) <i>Second grade</i> — 14 Scholarships of Rs. 10 a month each tenable for 2 years, <i>plus</i> free tuition.	3,360	(ii) <i>Second grade</i> — 20 Scholarships of Rs. 10 a month each tenable for 2 years, <i>plus</i> free tuition.	4,800	1,440	
3	To be awarded on the results of the Intermediate Examination in Group C of the Dacca Board (Islamic Intermediate Examination).	(i) <i>First grade</i> — 2 Scholarships of Rs. 20 a month each tenable for 3 years, <i>plus</i> free tuition.	1,440	(i) <i>First grade</i> — 3 Scholarships of Rs. 20 a month each tenable for 3 years, <i>plus</i> free tuition.	2,160	720	

	(ii) Second grade—		(ii) Second grade—		
	8 Scholarships of Rs. 15 a month each tenable for 3 years, plus free tuition.	4,820	12 Scholarships of Rs. 15 a month each tenable for 3 years, plus free tuition.	6,480	2,160
4	Special stipends for award to the students of the Intermediate Classes attached to— (a) Hooghly Madrasah ; (b) Chittagong Madrasah ; (c) Islamic Intermediate College, Dacca ; and (d) Islamic Intermediate College, Serajganj.	..	5 Stipends of Rs. 6 a month each tenable for two years, for each of the institutions— (a) Hooghly Madrasah ; (b) Chittagong Madrasah ; (c) Islamic Intermediate College Dacca ; and (d) Islamic Intermediate College, Serajganj.	2,880	2,880
	Old Scheme.				
5	To be awarded on the results of the Junior Madrasah Examination under the old scheme.	..	30 Scholarships of Rs. 5 a month each tenable for 4 years.	7,200	7,200
6	To be awarded on the results of the Senior (High) Madrasah Examination under the old scheme.	..	25 Scholarships of Rs. 8 a month each tenable for 2 years.	4,800	4,800
7	To be awarded on the results of the Alim Examination.	10 Scholarships of Rs. 8 a month each tenable for 2 years.	1,020	20 Scholarships of Rs. 10 a month each tenable for 2 years.	4,800
8	To be awarded to the students of the Title Classes in Hadia and and Tafair.	4 Scholarships of Rs. 15 a month each tenable for 2 years.	4,440	4 Scholarships of Rs. 15 a month each tenable for 2 years.	1,110
9	To be awarded to the students of the Title Classes in Fiqh and Usul.	2 Scholarships of Rs. 15 a month each tenable for 2 years.	720	4 Scholarships of Rs. 15 a month each tenable for 2 years.	1,440
	Total ..	22,272	Total ..	32,384	30,720

APPENDIX D.

Letter dated the 4th August 1853, from the Council of Education to the Government of Bengal.

"The Council of Education have had under their consideration, for some time past, the present course of education at the Mohammadan College or Mudrissa of Calcutta, and the present system under which Hindoos exclusively are educated at the Hindoo College, whilst there is in Calcutta no Government College whatsoever accessible to youths of any other classes. They are of opinion that the time has come when the organic changes are necessary in both these respects; and in this report I have the honour respectfully to submit, for the consideration and orders of the Most Noble the Governor of Bengal, the changes which they recommend.

The Calcutta Mudrissa at present consists of two distinct departments, the Arabic and the English departments, which form in fact two distinct schools. The Arabic Department, constituted at the foundation of the College in 1782, instructs gratuitously one set of pupils, belonging to the learned and highest classes of Mohamedans, in Arabic learning, from the alphabet of the language to the highest sciences taught in Arabic books. The English Department, constituted in 1829, instructs on payment of a small fee, another set of pupils, mostly belonging to the lower orders of Mohamedans, in the elements of the English language, and in very little else. There are, however, Bengalee classes in this department, for such pupils as desire to study Bengalee as well as English. Lately, that is to say in the year 1849, an Anglo-Arabic class was added to the Arabic Department, at a charge of Rupees 100 a month, to instruct in the English language such Arabic students as would avail themselves of such instruction. This measure was an attempt to remedy the obvious faults of the former system; but the measure proved quite inadequate to the object, and on the transfer, in May, of the master of the class to a more effective and better paid place elsewhere, the Council, in consideration of past failure and contemplated projects of effectual reform, abstained from filling up the place.

The Council have good grounds for the belief, that the Mahomedans of Bengal have begun to be very sensibly impressed with the importance of these facts to the interests of their rising generation. The Council have no doubt that there is now amongst the higher and more respectable classes of the Mussulman community in Bengal, a growing desire for sound English education, though it is doubtless still much less ardent, and less general, than that felt by the Hindoos. The failure of the English classes in the Mudrissa, appears to the Council to be owing rather to the bad quality of the instruction there given, and to other defects of system which they hope to be able to correct, than to the general indisposition of Mahomedans to the study. Mahomedans

of rank and respectability have sent their sons to St. Paul's School and the Parental Academy, because these are the only Seminaries, not of a strictly Missionary character, open to them, in which they can become proficient English scholars.

I now proceed to explain the plan according to which it is proposed that the Calcutta Mudrissa, in every department, should be remodelled.

The present English and Anglo-Arabic classes should be closed, and in their stead an Anglo-Persian Department should be organised, upon such a scale, and with such an establishment, as to afford the means of acquiring a thorough elementary English education as far as the junior English scholarship standard. Persian should be taught simultaneously with English in this department.

In addition to English and Persian, it should contain the means of instruction in Hindustanee and Bengalee, the one being the domestic language of the Mahomedans all over India, and the other being the Vernacular language of this Province.

The Council propose to carry in the Mudrissa the study of English only as far as the junior scholarship standard; that is to say, the standard of school honours. Intelligent pupils, entering at 9 or 10 years of age, ought to be able to attain this standard in 5 or 6 years.

At the end of this period, the course of education in Persian, which is considered to be fit and becoming for a Mahomedan gentleman, will have been well completed, and the pupil should make his election between the further prosecution of English, and devotion exclusively, or at least chiefly, to Arabic; the simultaneous and prolonged study of the two, in the more advanced stages, being incompatible. If he prefers the Arabic course, he will remain in the Mudrissa; if he prefers the English course, he will prosecute his studies at the great Metropolitan College, open to all classes, into which it is proposed, as will be explained below, that the present Hindoo College should be converted.

53. The Council recommend the following changes in the Arabic Department of the College.

They would not oblige those who enter this department to pass through the Anglo-Persian Department, but they would require of those who enter it, without having passed through that department, a high entrance standard in respect to Oriental acquirements equal at least to what would be required of a boy entering the Arabic Department from the Anglo-Persian Department. In their opinion, it is only where necessity compels it, that elementary instruction is properly given in such an Institution as a Government College; and there is no such necessity in regard to Arabic.

"On the other hand, the Council would allow any student in the Arabic Department, if he pleased to attend any particular classes he chose in the great Metropolitan College.

Another measure which the Council deem it advisable to recommend, in connection with the present scheme, is the establishment of a Branch School at Colingah. The Anglo-Persian Department of the Mudrissa,

as above described, is intended only to extend the benefit of an English education to the children of Mahomedans of the higher order, or of the many scattered literary families residing throughout the interior. There are probably many persons of the same persuasion in Calcutta to whom a classical education in their own language and literature is not an object and who will be content with a good English education, as more suitable to their conditions and prospects. There are also different Mahomedan families in Calcutta, of easy means, who would prefer to give a home education to their children in Persian literature, and who would, therefore, wish that there should be a school conveniently situated, at which English studies alone need be prosecuted. Moreover, it is believed that the means of receiving a fair amount of instruction, upon the plan and to the extent followed in the Government Schools, is much desired by a large section of the poorer European and Eurasian population of Calcutta, who are at present but ill-provided in this respect.

For the abovementioned classes, the new Branch School is intended. In it the Council propose to teach English and Bengalee, to the extent, and on the plan adopted in the Hindoo College Branch School, viz., from the earliest rudiments of knowledge in both languages to the junior English scholarship standard."

"While the special character and objects of these important institutions are carefully borne in mind by the Council, it is its earnest desire so to frame the scheme of instruction in them, as that while every facility is given for the cultivation of the highest oriental learning, the pupils may also have the foundation well laid of a knowledge of the English language and of English literature which may enable and induce many of them to prosecute eventually those more improving studies in the advanced classes of the General Metropolitan College.

The whole aim of the Council, in the proposals offered in the present report in respect to the Mahomedan College, is, while maintaining its distinctive character as an efficient seminary of the Arabic instruction for the learned classes of that community, to infuse into it the same spirit of progress, and of adaptation to the wants of the present time, which so honourably distinguish the Sanskrit College, under the superintendence of the singularly able and enlightened scholar, under whose care as its Principal, the latter college has the good fortune to be now placed."

(Selections from Educational Records, Part II, 1840-1859,
pages 105-112.)

APPENDIX E.

Rules for the conduct of the Central Examinations of Bengal Madrashahs following the Old (Orthodox) Course of Studies.

1. The examinations shall be under the control of a Committee called the Board of Central Madrasah Examinations, Bengal.

Constitution of the Board.

2. The Board shall be constituted as follows: -

- (a) The Assistant Director of Public Instruction for Muhammadan Education, Bengal, President (*ex-officio*).
- (b) The Principal, Calcutta Madrasah, Registrar and Vice-President (*ex-officio*).
- (c) One senior member of the teaching staff of the Arabic Department of the Calcutta Madrasah who shall be the Assistant Registrar.
- (d) One Muhammadan Professor of a College.
- (e) One Muhammadan Inspecting Officer.
- (f) Two representatives of affiliated madrasahs.
- (g) One representative of the Shia community.
- (h) Two non-official Moslems

3. The members, other than the *ex-officio* members, shall ordinarily hold office for a term of three years. They shall be appointed by Government on the recommendation of the Director of Public Instruction, Bengal.

4. The functions of the Board will be:—

- (a) To conduct the Central Examinations of Bengal Madrasahs and the Title Examinations of the Calcutta Madrasah.
- (b) To fix examination centres and the dates of the examinations.
- (c) To appoint examiners and tabulators.
- (d) To appoint a Board of Moderators consisting of not more than six members including the Registrar and the Assistant Registrar to moderate the question papers set by the examiners and to fix the dates of its meetings. The Registrar shall be the *ex-officio* President of the Board of Moderators.
- (e) To scrutinise the examination results submitted by the tabulators and to authorise the Registrar to publish them in the "Calcutta Gazette" over his signature.
- (f) To advise Government with regard to the course of studies to be followed in the Calcutta Madrasah and in the Madrasahs affiliated to it.

- (g) To select text-books for the Calcutta Madrasah and Madrasahs affiliated to it, in consultation with specialists when necessary, and to publish a list of the same over the signature of the Registrar, with the approval of the Director of Public Instruction.
- (h) To advise the Director of Public Instruction and Government on any matter which may be referred to it regarding any change of policy in respect of the traditional system of Madrasah education.

5. The Board shall meet ordinarily thrice a year, namely:—

- (a) Not later than November—

- (i) to suggest modification of the courses of studies and to select text-books for the next session;
- (ii) to advise the Director of Public Instruction regarding the conditions of recognition of Madrasahs, of teaching, study and discipline in them and of admission and transfer of students.

- (b) In the month of January—

- (i) to fix dates of examinations;
- (ii) to appoint examiners and tabulators;
- (iii) to appoint a Board of Moderators;
- (iv) to decide any other question arising out of the above.

- (c) Within fifty days from the last day of the examinations to scrutinise the examination results prepared by the tabulators and checked by the Registrar and to authorise the Registrar to publish the lists of successful candidates in the "Calcutta Gazette" over his signature.

- (d) Additional meetings of the Board may be summoned by the Registrar with the consent of the President at any time to decide matters of urgency which may arise from time to time.

6. Two weeks' notice shall be given of an ordinary meeting. With the notice, the Registrar shall despatch an agenda paper showing the business to be brought before the meeting. A supplementary agenda paper shall be issued, if necessary, three clear days before the meeting.

7. (a) No meeting of the Board shall be held when both the Registrar and the Assistant Registrar are absent.

(b) Four members shall form a quorum.

8. The business of the meetings of the Board shall be conducted according to the rules which may be framed from time to time by the Board for the purpose.

9. The Assistant Director of Public Instruction for Muhammadan Education, who is *ex-officio* President of the Board, shall sanction payment of remuneration to the Examiners, tabulators, invigilators, clerks and menials in accordance with the prescribed rates.

10. The Registrar shall be in executive charge of the office of the Board.

11. The Registrar is authorised—

- (i) to issue pass certificates and sanads signed by both the Registrar and the Director of Public Instruction, Bengal;
- (ii) to decide any urgent matter after circulation of the papers among the members: Such matters shall be placed before the Board at their next meeting for their information;
- (iii) to make all arrangements in consultation with the local educational officers concerned for the conduct of the examinations at the different examination centres.

12. The Registrar may, if authorised by the Director of Public Instruction, inspect affiliated Madrasahs with a view to examine the conditions of work in these Madrasahs.

13. The Registrar shall prepare a list of possible Examiners for each year's examinations and place it before the Board for consideration.

14. (a) The Principal, Calcutta Madrasah, who is *ex-officio* Registrar of the Board, shall make payment to the examiners, tabulators and others, and shall sanction and pay contingent charges, in accordance with the prescribed rates.

(b) The Principal, Calcutta Madrasah, who is *ex-officio* Registrar of the Board, shall sanction and pay all the incidental charges in connection with the examinations.

15. The Registrar shall issue cross-lists (in groups of subjects) of unsuccessful candidates and shall forward them to the respective Madrasahs.

16. The Assistant Registrar shall manage the general routine work of the Board under the supervision of the Registrar.

Examinations.

17. There shall be three public examinations:—

- (1) At the end of the Senior Second Year Class, which shall be called the Alim (Lower Standard) Examination. (The examination shall include subjects taught in the Second Year Class.)
- (2) At the end of the Senior Fourth Year Class, which shall be called the Fazil (Higher Standard) Examination. (The examination shall include subjects taught in the Fourth Year Class.)
- (3) At the end of the Title Second Year Class, which shall be called the Mumtazul Muhaddisin or Mumtazul Fuqaha Examination. (The examination shall include subjects taught in the First and Second Year Title Classes.)

18. The grouping of the subjects for the examinations and the allotment of the marks shall be as shown below :—

(Three hours' time shall be allowed for each paper.)

Alim Examination.

	Compulsory subjects.	Number of papers.	Marks.
Group I	.. { Hadis One paper .. 100 Tafsir Ditto .. 100		
Group II	.. { Arabic Prose Ditto .. 50 Arabic Poetry Ditto .. 50 Rhetoric and Prosody Ditto .. 50 Translation and Essay Ditto .. 50 Islamic History Ditto .. 50		
Group III	.. { Fiqh (Muhammadan Law) Ditto .. 75 Usul (Principles of Muhammadan Law) Ditto .. 75		
Group IV	.. { Muntiq (Logic) Ditto .. 50 Hekmat (Philosophy) Ditto .. 50		
Group V			
English	.. { English Text and Grammar Ditto .. 60 Translation and Essay Ditto .. 40		
or			
Persian	.. { Persian Text and Grammar Ditto .. 60 Translation and Essay Ditto .. 40		
		Total ..	800

Additional subjects.

Group VI			
Persian	.. { Text and Grammar One paper .. 60 Translation and Essay Ditto .. 40		

(In case the candidate has not taken up Persian as a compulsory subject.)

Group VII

Urdu	.. Urdu Text and Grammar, and Translation and Essay.	One paper	100
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Fazil Examination.

	Compulsory subjects.	Number of papers.	Marks.
Group I	.. { Hadis One paper .. 100 Tafsir Ditto .. 100		
Group II	.. { Arabic Prose Ditto .. 50 Arabic Poetry Ditto .. 50 Rhetoric and Prosody Ditto .. 50 Translation and Essay Ditto .. 50 Islamic History Ditto .. 50		

		Compulsory subjects.	Number of papers.	Mark.
Group III	..	Fiqh (Muhammadan Law) .. Usul (Principles of Muhammadan Law).	One paper .. Ditto ..	75 75
Group IV	..	Muntiq (Logic) .. Hekmat (Philosophy) .. Kalam (Theology) ..	Ditto .. Ditto .. Ditto ..	75 75 50
Group V	English	English Text and Grammar .. Translation and Essay ..	Ditto .. Ditto ..	60 40
<i>or</i>				
Persian		Persian Text and Grammar .. Translation and Essay ..	Ditto .. Ditto ..	60 40
			Total ..	900

Additional subjects.

Group VI				
Persian	..	Text and Grammar .. Translation and Essay ..	One paper .. Ditto ..	60 40
<i>(In case the candidate has not taken up Persian as a compulsory subject.)</i>				
Group VII				
Urdu	..	Urdu Text and Grammar, and Translation and Essay ..	One paper ..	100

Mumtazul Muhaddisin Examination.

Subjects.		Number of papers.	Marks.
Bukhari	..	.. Two papers ..	100 each.
Muslim	..	.. Ditto ..	100 each.
Nasai	..	.. Ditto ..	100 each.
Tafsir-i-Baizawi	..	.. One paper ..	100
Tafsir-i-Kabir	..	.. Ditto ..	100
Islamic History	..	.. Two papers ..	100 each.
		Total ..	1,000

Mumtazul Fiqah Examination.

Subjects.		Number of papers.	Marks.
Fiqh	..	.. Two papers Ditto ..	100 each. 100 each.
Usul	..	.. One paper Ditto ..	100 100
Hadis	..	.. Ditto Ditto ..	100 100
Islamic History	..	.. Two papers ..	100 each.
		Total ..	1,000

19. The Alim and Fazil Examinations shall be held in Calcutta, Dacca, Chittagong, Noakhali, Barisal and also at such other centres as may be fixed by the Board from time to time. The Title Examinations shall be held in Calcutta only and shall be confined to Calcutta Madrasah. The dates of the examinations as fixed annually by the Board shall be notified in the "Calcutta Gazette" over the signature of the Registrar.

20. The following fees shall be levied:—

- (i) Rs. 7 for admission to the Alim Examination.
- (ii) Rs. 10 for admission to the Fazil Examination.
- (iii) Rs. 20 for admission to the Mumtazul Muhaddisin or Mumtazul Fuqaha Examination.

21. A candidate who fails to pass or present himself for examination shall not be entitled to claim a refund of his fees. But he may be admitted to any subsequent examination on the payment of full fees.

22. (a) In order to be eligible to appear at any of the examinations, candidates must have attended at least 70 per cent. of the total number of lectures during the session.

(b) Students absenting themselves without permission from one of the lectures during the day shall be regarded as absent for the whole day.

(c) A student who has failed to secure the required percentage of attendance may, in special circumstances, be permitted by the Registrar to appear as a private candidate on payment of fee of Rs. 2, Rs. 3 and Rs. 5, respectively, for the three examinations, in addition to the prescribed examination fees. A list of such candidates shall be placed before the Board at the next meeting.

23. Students who have studied privately may be permitted by the Board to appear at the Alim and Fazil Examinations as private candidates subject to the following conditions:—

- (a) That they have prosecuted their studies regularly for a period of two years under competent teachers (to be certified by the head of a Senior Madrasah).
- (b) That they bear good moral character (to be certified by the head of a Senior Madrasah, or a Gazetted Government Officer).
- (c) That they submit themselves to a test examination at a recognised Senior Madrasah to be determined by the Registrar and pass the same.
- (d) Students of non-affiliated Madrasahs may be permitted by the Board to appear at the examinations as private candidates, subject to their passing a test examination conducted by a recognised Senior Madrasah determined by the Registrar.
- (e) The Registrar is authorised to act on behalf of the Board in accordance with rule 23 (d), and a list of the candidates permitted by him to appear at the examinations shall be placed before the Board at the next meeting for their information.
- (f) In order to meet the cost of the test examination of private candidates, the authorities of a recognised Madrasah where the examination is held may, with the permission of the Registrar, levy such fees as may be necessary to meet the cost of the examination.

24. No private candidates shall be eligible for any scholarship or stipend to be awarded on the results of the examinations.

25. (a) A candidate shall not be permitted to appear at the Alim or Fazil Examination as the student of a Madrasah unless he had studied in the institution for at least one session prior to the date of the examination.

(b) A student of a Madrasah who has not been sent up by an institution for the Alim or Fazil Examination shall not be permitted to appear as the student of any other Madrasah, nor shall he be permitted to appear at the examination as a private candidate.

26. No candidate shall be allowed to sit for the Fazil or Mumtazul Muhaddisin or Mumtazul Fuqaha Examination unless he has already passed the previous lower examination.

27. A candidate who has passed the Alim Examination shall not be permitted to appear at the Fazil Examination before the expiry of two years from the date of his passing the Alim Examination.

28. Candidates for the Mumtazul Muhaddisin or Mumtazul Fuqaha Examination must have completed a course of study for two years in the Title Classes of the Arabic Department of the Calcutta Madrasah. But those passing the examination in one group may be allowed to appear at the examination in the other group after one year's further study in that group in the Calcutta Madrasah.

29. (a) Heads of Madrasahs shall submit to the Registrar lists, accompanied by the proper fees, of candidates for the Alim and Fazil Examinations to be examined from their respective Madrasahs and of those candidates who have been admitted to the test examination as private candidates in their respective Madrasahs, together with the results of the examination of private candidates, at least forty-eight days before the commencement of the examination, in the following forms:—

(i) *Alim Examination.*

- (1) Name of the candidate (to be written in Persian character).
- (2) Father's name.
- (3) Residence, stating village, thana, post office and district.
- (4) Age on 1st March of the year in which the candidate appears.
- (5) The date of admission to the Madrasah.
- (6) Whether the candidate has attended the required number of lectures.
- (7) Whether the candidate takes Persian or English or both.
- (8) Whether the candidate takes Urdu as an additional subject for the examination.
- (9) Centre at which the candidate wishes to appear.

(ii) *Fazil Examination.*

- (1) Name of the candidate (to be written in Persian character).
- (2) Father's name.
- (3) Residence, stating village, thana, post office and district.

- (4) The year in and the Madrasah from which the candidate passed the Alim Examination, (in the case of private candidates the year and the centre should be mentioned):
- (5) Date of admission to the Madrasah.
- (6) Whether the candidate has attended the required number of lectures.
- (7) Whether the candidate takes Persian or English or both.
- (8) Whether the candidate takes Urdu as an additional subject for the examination.
- (9) Centre at which the candidate wishes to appear.

(b) Applications from candidates for the *Mumtazul Muhibbin* or *Mumtazul Fuqaha* Examination shall be submitted by the Head Maulvi of the Calcutta Madrasah with the following particulars:—

- (1) Name of the candidate (to be written in Persian character).
- (2) Father's name.
- (3) Residence, stating village, thana, post office and district.
- (4) The year in and the Madrasah from which the candidate has passed the Fazil Examination, (in the case of private candidates the year and the centre should be mentioned).
- (5) Whether the candidate has attended the required number of lectures.
- (6) The group of subjects in which the candidate wishes to appear.

30. (a) A student may take up either English or Persian as a compulsory subject.

(b) The additional subject or subjects in which a candidate has passed, but not the subject or subjects which he has taken at the examination, will be mentioned in his certificate, and the marks secured by him in excess of the minimum pass marks in such subject or subjects will be added to the aggregate.

31. In order to pass the Alim or Fazil Examination, a candidate must obtain 25 per cent. of the marks in each group and 36 per cent. of the marks in the aggregate of compulsory subjects. Those obtaining 60, 45 and 36 per cent. of the total number of marks in the aggregate (viz., 800 in the case of Alim and 900 in the case of Fazil Examination) shall be placed in the First, Second and Third Divisions, respectively.

32. A candidate shall not be deemed to have failed at the examination merely because he fails to pass in an additional subject or subjects taken by him, provided that he obtains the prescribed percentage of marks both in each group and in the aggregate. A student may pass the Alim or Fazil Examination by taking the compulsory subjects only.

33. In order to pass the examination for the Title of Mumtazul Muhibbin or Mumtazul Fuqaha, a candidate must obtain 40 per cent. of the marks in each subject and 50 per cent. of the marks in the aggregate. Those obtaining 66 per cent. of the total number of marks in the aggregate shall be placed in the First Division and the rest in the Second Division.

34. Successful candidates at the examinations held at the end of the two Title courses will be entitled to use the words "Mumtaz-ul-Muhaddisin" or "Mumtaz-ul-Fuqaha," as the case may be, after their names.

Duplicate Certificates.

35. Duplicate certificates may be issued on payment of a fee of Rs. 2 per certificate.

Applications for duplicate certificates should be submitted to the Registrar with full particulars through the Superintendent of the Madrasah from which the candidate was sent up.

36. The following fees in respect of each candidate shall be levied for—

	Rs. as.
Cross-list	... ... 0 2
Group marks	... ... 0 8
Details of marks	... ... 1 0

37. No re-examination of answer papers shall be allowed after the publication of the results. A scrutiny of the marks secured by candidates may be made on the recommendation of the head of the Madrasah concerned, within one month of the publication of the results on payment of a fee of Rs. 2 only per group of subjects.

(Government orders No. 325T.—Edn., dated 14th May 1936, and No. 719Edn., dated 23rd March 1939.)

APPENDIX F.

Rules relating to the Recognition and Inspection of non-Government Senior Madrasahs following the Old Course of Studies.

1. Senior Madrasahs following the old course of studies are, for the purpose of recognition and general control, under the Divisional Inspector of Schools.

2. A Senior Madrasah wishing to be recognised for the purpose of sending up pupils for the Alim and Fazil Examinations shall apply to the Director of Public Instruction through the Inspector of Schools of the Division in which the Madrasah is situated.

3. With the application should be given the following information:—

- (a) the name, location and date of foundation of the Madrasah;
- (b) the names of the members of the Committee of Management, with their addresses and occupations;
- (c) description of the accommodation in the Madrasah with dimensions of all rooms;
- (d) the number of pupils in the Madrasah, class by class;

- (e) the tuition fees charged and the number of free studentships allowed in each class;
- (f) the names of the members of the teaching staff, with their qualifications, pay, and length of service;
- (g) optional subjects taught in the Madrasah;
- (h) financial condition of the Madrasah, with a statement showing the monthly receipts and expenditure;
- (i) whether the land and buildings of the Madrasah are the property of the Committee of Management;
- (j) condition of residence of the pupils, with full description of hostels; and
- (k) number of books in the library of the Madrasah and rules governing its use.

4. Copies of the application should be submitted directly—one to the Director of Public Instruction and the other to the Registrar, Board of Central Madrasah Examinations.

5. On receipt of the application the Inspector of Schools shall arrange for the inspection of the Madrasah, and shall submit, in duplicate, to the Director of Public Instruction a report on the fitness of the Madrasah for recognition, and the Director of Public Instruction shall issue orders granting or withholding recognition.

Copies of the Director of Public Instruction's orders shall be sent to the Inspector of Schools and to the Registrar, Board of Central Madrasah Examinations.

6. **A recognised Madrasah must maintain the following registers:—**

- (a) Admission Registrar;
- (b) Attendance Register of pupils, "class by class";
- (c) Cash Book;
- (d) Account Book showing Receipts and Disbursements;
- (e) **Monthly Abstract Register of Income and Expenditure;**
- (f) Acquittance Roll;
- (g) Fee and Fine Collection Book;
- (h) Subscription and Donation Book;
- (i) Attendance Register of Teachers;
- (j) Stock Book of Furniture and Apparatus and Appliances;
- (k) Visitor's Book;
- (l) Proceedings Book of Meetings of the Managing Committee;
- (m) Register of Withdrawal Certificates issued and received;
- (n) Register of Examination Results; and
- (o) Order Book.

7. **A recognised Madrasah must conform to the following rules:—**

- (a) that it teaches the courses of studies prescribed by the Department for such Madrasahs;

- (b) that it is open to inspection by the Departmental Inspecting Officers and also by the persons who may be specially deputed for the purpose by the Director of Public Instruction;
- (c) that it admits pupils coming from other recognised institutions only on the production of a transfer certificate, none being admitted to a class higher than that he comes from. Pupils from unrecognised institutions should be admitted on the result of an admission test;
- (d) that it grants transfer certificates to pupils leaving the Madrasah;
- (e) that the site and buildings are free from objectionable surroundings and afford sufficient accommodation; and
- (f) that it observes all the rules prescribed by Government or the Department from time to time for such institutions.

8. The minimum numerical strength and the qualifications of the staff should be as follows:—

- (1) Superintendent—Title Passed or Fihal Madrasah Passed and Up-country Training.
- (2) Head Maulvi—Title Passed or Final Madrasah Passed and Up-country Training.
- (3) 2nd Maulvi—Title Passed or Fihal Madrasah Passed and Up-country Training.
- (4) 3rd Maulvi—Final Madrasah Passed or Up-country Training.
- (5) 4th Maulvi—Final Madrasah Passed or Up-country Training.
- (6) 5th Maulvi—Final Madrasah Passed.
- (7) 6th Maulvi—Final Madrasah Passed.
- (8) 7th Maulvi—Alim Examination Passed or read up to Fazil Standard.
- (9) 8th Maulvi—Alim Examination Passed or read up to Fazil Standard.
- (10) 1st English Teacher—I.A. or read up to B.A. Standard.
- (11) 2nd English Teacher—Matriculate.
- (12) Vernacular Teacher—Vernacular Mastership Examination Passed.

9. If a Madrasah on an average of three years fails to pass 33 per cent. of the candidates sent up for either Alim or Fazil Examination, it shall be competent to the Registrar to recommend withdrawal of the privilege of recognition granted by the Department.

The following procedure shall be adopted in this connection:—

- (i) In each year immediately after the results of the Central Madrasah Examinations have been published, the Registrar shall prepare a list of the Madrasahs which on the average of the three preceding examinations (including that just ended) have failed to pass 33 per cent. of the candidates sent up for examination and forward the same to the Director of Public Instruction before the end of June.

- (ii) Such Madrasahs shall be warned before the end of July, that if they continue in future years to show unsatisfactory results, their names will be struck off the list of recognised Madrasahs.
- (iii) In the year following such warning, if it is found, after the results of the Central Madrasah Examinations have been declared, that any of the warned Madrasahs has again passed less than 33 per cent. of the candidates sent up, the privilege of sending up candidates to the Central Madrasah Examination shall be liable to be withdrawn from it. In this case notice of withdrawal of the privilege shall be issued by the Director of Public Instruction not later than the 15th of July of each year, and shall take effect from the Central Madrasah Examinations next following.
- (iv) If, on the results of the fourth year so considered the percentage of the passes in any such warned Madrasah amounts to 33 per cent., no action will be taken.

APPENDIX C.

Rules for the Constitution of Managing Committees of Senior Madrasahs following the Orthodox Course of Studies (approved under Government Order No. 2856 Edn., dated 24th August 1936).

1. The management of every Senior Madrasah following the orthodox course of studies recognised by the Department shall, unless specially excepted by the Director, be in the hands of a Managing Committee. The Secretary of this Committee shall be the corresponding agent of the Madrasah recognised by the Department.
2. The number of members of the Managing Committee shall not ordinarily exceed twelve (including the President) and shall include the Superintendent of the Madrasah, two representatives of the teaching staff, at least three representatives of parents and guardians of the students, one representative of the Department and at least one representative of founders, or benefactors or donors, or persons belonging to the locality interested in education, and a medical practitioner, if available.
3. The Superintendent of the Madrasah shall be an *ex-officio* member of the Committee.
4. The representatives of the teaching staff shall be elected by the staff.
5. The representative of the Department shall be nominated by the Divisional Inspector of Schools.
6. A register of eligible voters for the constitution of the Managing Committee shall be prepared by the Superintendent of the Madrasah in consultation with the Committee and shall be revised annually after such consultation. Ordinarily, the register will be provisionally closed on the 15th August. It will be open to public inspection from that date and will be finally closed on the 31st August,

with revision, if necessary. After an election has taken place, the register will be reopened for fresh entries:

- (i) All guardians whose names are entered as such in the admission register,
- (ii) founders of the Madrasah,
- (iii) donors paying a donation of at least Rs. 100 in the course of a year, or an annual subscription of Rs. 10 at least,
- (iv) such benefactors and persons belonging to the locality interested in education, as may be approved by the Committee, their number not exceeding one-fifth of the number of guardians referred to in (i) above, and
- (v) all qualified medical men in the locality.

shall be entered in the register.

A teacher who is also a guardian shall be entitled to have his name registered as such, but he shall not be eligible for election to any of the vacancies to be filled up under the provisions of rule 7.

7. The body thus formed shall elect from among themselves to the Committee not more than eight members, subject to the conditions laid down in rule 2.

8. If a donor has paid not less than Rs. 3,000 or its equivalent to the Madrasah, he shall be a life member of the Committee or shall have the right of nominating a person as a member of the Committee, and the number of members to be elected shall be reduced accordingly.

9. The members of the Managing Committee thus formed shall elect from among themselves a President, a Vice-President, a Secretary and an Assistant Secretary. The Superintendent may be elected as Assistant Secretary if he be not the Secretary.

10. The constitution of the Committee shall be subject to the approval of the Divisional Inspector of Schools, and the following procedure shall be adopted in order to obtain the approval of the Inspector of Schools:—

The Secretary shall submit the list of members of the Committee with full particulars and a copy of the proceedings of the election meeting to the Divisional Inspector of Schools who will consult the District Magistrate, if necessary.

11. The new Committee will begin to function on the constitution being approved by the Inspector of Schools.

If a new Committee cannot be formed in time, the old Committee will continue to function with the sanction of the Divisional Inspector of Schools until a new Committee is formed and begins to function.

12. The members of the Committee shall hold office for three years. They shall be eligible for re-election.

Members, other than *ex-officio* members, who do not attend any meeting during a year, shall cease to be members.

13. Casual vacancies in the Committee shall be filled by co-option, but the member so co-opted shall represent the interest in respect of

which the vacancy occurs and shall hold office only up to the next election.

If any member of the Committee ceases at any time to fulfil the qualifications in respect of which he was elected, a vacancy shall be automatically created, which shall be filled by co-option, except in the case of the teachers' representative who shall be elected in a fresh election.

14. The following persons are not eligible to serve as members of the Managing Committee of a Madrasah:—

- (i) a person who is known to be opposed to the education of students (a) in any educational institution supported or aided by Government, (b) in any educational institution recognised by Government, or (c) in any educational institution affiliated to, or recognised by, the University of Calcutta or the University of Dacca or any Board of Intermediate and Secondary Education which has been or may be established by Government;
- (ii) a person who has taken part directly or indirectly in any attempt to induce any student to give up his studies in any such institution.

15. A meeting of the Committee shall be called by the Secretary at least once a quarter except during vacations; a constant date (e.g., the first Saturday of each month or every alternate month), should be fixed to suit the general convenience of the members. Not less than seven days' notice of the meeting should ordinarily be given.

16. The notice shall set forth the business to be transacted at the meeting, and no business other than that so stated shall be transacted except with the consent of three-fourths of the members present. When any business of which notice has not been given is considered at the meeting, the decision recorded or the resolution adopted at such meeting shall be communicated forthwith to all the members, and the subject may be reopened at a subsequent meeting convened on a requisition made by three members of the Committee within seven days of the communication of the original resolution.

17. Six members shall form a quorum when the number is ten to twelve and five when the number is nine or less.

18. In the absence of the President, the Vice-President shall preside, and in the absence of both the President and the Vice-President, the members present shall elect one of themselves to preside.

19. The President of the meeting shall have a casting vote in addition to his ordinary vote when the votes of the members present are equally divided.

20. Under the direction of the Committee the Secretary shall carry on correspondence with the proper authorities on behalf of the Committee. He shall also keep a record of the proceedings of the Committee in a book kept for the purpose. The record of each meeting shall be confirmed at the subsequent meeting.

21. Subject to the approval of the Divisional Inspector of Schools, Committees may adopt any further rules of business that may be necessary.

APPENDIX H.**List of Senior Madrasahs (Old Scheme) aided by the Department.**

Name of madrasah.	Grant sanctioned during 1939-40.	Rs.
<i>Burdwan Division.</i>		
1. Islamia Fatiha Senior Madrasah, Furfurah	...	2,700
<i>Presidency Division.</i>		
2. Darul Ulum Qudsia Senior Madrasah, Akra, dis- trict 24-Parganas	...	1,800
3. Baroria Ahmadiyah Wahedia Senior Madrasah, dis- trict Jessore		900
<i>Dacca District.</i>		
4. Hammadiyah Senior Madrasah, Dacca	...	720
5. Darul Ulum Senior Madrasah, Dacca	...	720
6. Darul Ulum Senior Madrasah, Kumradi	...	1,200
7. Ashraful Ulum Senior Madrasah, Madhyanagar	...	600
8. Charsubuddhi Senior Madrasah	...	600
<i>Mymensingh District.</i>		
9. Katlasen Senior Madrasah	...	600
10. Panchbhag Senior Madrasah	...	600
11. Mangalbaria Senior Madrasah	...	600
12. Islamia Senior Madrasah, Tarakandi	...	600
13. Anwarul Ulum Senior Madrasah, Haibatnagar	...	600
14. Islamia Senior Madrasah, Churkhai	...	600
15. Islamia Senior Madrasah, Sherpur	...	600
<i>Bakarganj District.</i>		
16. Ahmadiyah Senior Madrasah, Charkowa	...	600
17. Islamia Senior Madrasah, Bhola	...	900
18. Mahmudia Senior Madrasah, Tabgi	...	780
19. Islamia Senior Madrasah, Hajipur	...	780

Name of madrasah.	Grant sanctioned during 1939-40.
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Rs.

20. Sarshina Senior Madrasah	... 1,200
21. Pangasia Nesaria Senior Madrasah	... 600
22. Siddiquia Islamia Senior Madrasah, Harishona	... 780
23. Debipur Anwarul Ulum Senior Madrasah	... 300

Chittagong District.

24. Darul Ulum Senior Madrasah, Chittagong	... 1,500
25. Sitakund Senior Madrasah	... 900
26. Latifia Senior Madrasah, Mirsarai	... 900
27. Faiz-i-Am Senior Madrasah, Mithachara	... 600
28. Anwarul Ulum Senior Madrasah, Saharbil	... 600
29. Chunati Hakimia Senior Madrasah	... 600
30. Garangia Senior Madrasah	... 600
31. Islamia Senior Madrasah, Poinchari	... 600

Noakhali District.

32. Islamia Senior Madrasah, Noakhali	... 720
33. Keramatis Senior Madrasah, Noakhali	... 720
34. Islamia Senior Madrasah, Basurhat	... 1,200
35. Keramatis Senior Madrasah, Bhowaniganj	... 600
36. Madrasah Alia, Raipura	... 600
37. Islamia Senior Madrasah, Katghar	... 600
38. Bashiria Ahmadiya Senior Madrasah, Sandwip	... 960
39. Abdur Rub Islamia Senior Madrasah, Chaprasirhat	600
40. Faiz-i-Am Senior Madrasah, Farashganj	... 600
41. Islamia Senior Madrasah, Sonagazi	... 600
42. Islamia Senior Madrasah, Feni	... 1,200
43. Islamia Senior Madrasah, Munshirhat	... 600
44. Islamia Senior Madrasah, Choumohani	... 600

Tippera District.

45. Hamidia Senior Madrasah, Batagram	... 720
46. Islamia Senior Madrasah, Dhampti	... 720
47. Osmania Senior Madrasah, Chandpur	... 720
48. Ahmadiya Senior Madrasah, Bagadi	... 600
49. Islamia Senior Madrasah, Shahatoli	... 220
50. Islamia Senior Madrasah, Daulatganj, Gazirmura	600

Name of madrasah.**Grant sanctioned
during 1939-40.***Pabna District.*

		Rs.
51.	Islamia Senior Madrasah, Serajganj	...
52.	Islamia Senior Madrasah, Charsangacha	...
53.	Kamarkhanda Senior Madrasah	...

Bogra District.

54.	Mustafabia Senior Madrasah, Bogra	...	900
55.	Nurul Huda Senior Madrasah, Karai	...	600
56.	Jorekhali Senior Madrasah	...	600

Dinajpur District.

57.	Baigunbari Junior Madrasah	...	600
			43,660

APPENDIX I.

No. 3806T.—Edn., dated Darjeeling, the 19th September 1936.

From—H. Graham, Esq., C.I.E., I.C.S., Secretary to the Government of Bengal, Education Department,

To—The Secretary to the Board of Intermediate and Secondary Education, Dacca.

Minister-in-charge : The Hon'ble Khan Bahadur M. Azizul Haque.

I am directed to refer to your letter No. 4930, dated the 13th September 1934, and subsequent reminders, on the subject of the revision of the minimum requirements to be satisfied by non-Government High Madrasahs in the province prior to their recognition by the Board of Intermediate and Secondary Education, Dacca.

2. In reply, I am to say that the Government of Bengal (Ministry of Education) are pleased to approve of the conditions mentioned in the enclosed statement, as the revised minimum requirements to be satisfied by non-Government High Madrasahs seeking recognition under the Board.

Revised minimum requirements to be satisfied by non-Government Madrasahs seeking recognition.

I. The following minimum scale of monthly expenditure shall be maintained :—

	Rs.
A—(1) Superintendent ..	75 M.A. in Islamic Studies or Arabic with English as one of the subjects in the B.A., preferably also B.T.
(2) 1st Teacher of Arabic ..	50 Islamic B.A., or a Fazil of Bengal and I.A., or a Madrasah Title Examination passed man.
(3) 2nd Teacher of Arabic ..	30 Islamic I.A. or Fazil of Bengal.
(4) 3rd Teacher of Arabic ..	25 Islamic I.A. (with Urdu as his Vernacular) to do the work of clerk.
(5) 1st Teacher of English ..	60 B.A. with Honours in English or failing this B.A. (with English as one of his subjects) and B.T. (with English).
(6) 2nd Teacher of English ..	50 B.A. (with English and History).
(7) 3rd Teacher of English ..	45 B.Sc. or B.A. with Mathematics.
(8) 4th Teacher of English ..	25 I.A. with English Literature as a subject.
(9) 5th Teacher of English ..	25 I.A. (English and History).
(10) 6th Teacher of English ..	25 I.A. (with Mathematics) or I.Sc. (with Mathematics).
(11) 1st Teacher of Vernacular	20 V. M. passed.
(12) 2nd Teacher of Vernacular	15 G. T. passed.

B—Contingencies—

Library ..	5
Servants ..	7
Contingencies ..	3
460	

Drill to be divided between the two Vernacular teachers and should be taken not class by class.

II. *The following minimum scale of fees shall be charged, namely :—

	Rs. a.
Classes X and IX ..	.. .. 3 0
Classes VIII and VII ..	.. .. 2 8
Classes VI and V ..	.. .. 2 0
Classes IV and III ..	.. .. 1 8
Class II ..	.. .. 1 0
Class I ..	.. .. 0 8

Provided that lower rates of fees may be charged in a madrasah where the Board is satisfied that all the other conditions herein laid down are fulfilled and the madrasah can be maintained on an efficient footing though lower fees are charged.

III. The minimum Government contribution towards the maintenance of the staff should be Rs. 200 a month.

IV. The madrasah building should contain at least 12 rooms and a minimum floor space of 10 square feet per pupil should be provided.

V. There should be a reserve fund of at least Rs. 1,000.

N.B.—During the continuance of economic depression, the madrasah authorities may reduce the salaries of teachers drawing more than Rs. 20 up to a maximum of 15 per cent.

The madrasah seeking recognition as a high madrasah under the Board shall apply for recognition as soon as Class IX is formed, but not later than the 31st March of that year.

Any vacancy or change, temporary or permanent, in the teaching staff must be reported to the Board within two weeks of the occurrence.

APPENDIX J.

List of High Madrasahs.

Name of madrasah.	District.	Grant sanctioned during 1939-40.
Rs.		
1. Furfurah High Madrasah	Hooghly ..	2,400
2. Panchla High Madrasah	Howrah ..	1,200
<i>Burdwan Division.</i>		
3. Jangipur High Madrasah	Murshidabad ..	2,160
4. Bhabta Azizia High Madrasah	Ditto ..	2,820
5. Magura High Madrasah	Jessore ..	720
6. Jhikargacha High Madrasah	Ditto ..	600
7. Khulna Yusufia High Madrasah	Khulna ..	2,316
8. Kazdia High Madrasah	Ditto ..	1,992
<i>Presidency Division.</i>		
9. Hammadia High Madrasah, Dacca	Dacca ..	1,500
10. Nasirabad High Madrasah	Mymensingh ..	2,700
11. Kapatia Roquea High Madrasah	Ditto ..	2,700
12. Paiksa High Madrasah	Ditto ..	2,400
13. Dharerbbari High Madrasah	Ditto ..	1,500
14. Hazrabbari High Madrasah	Ditto ..	2,400
15. Pakundia High Madrasah	Ditto ..	2,760

Name of madrasah.	District.	Grant sacntioned during 1939-40.	Rs.
<i>Bakarganj Range.</i>			
16. Alekanda Nuria High Madrasah	.. Bakarganj	..	2,450
17. Bhola A. Rob High Madrasah	.. Ditto	..	2,400
18. Keundia High Madrasah	.. Ditto	..	2,400
19. Moezuddin High Madrasah	.. Faridpur	..	2,400
<i>Chittagong Division.</i>			
20. Sitakund High Madrasah	Chittagong	..	2,400
21. Ahmadiya High Madrasah, Noakhali	Noakhali	..	2,880
22. Lakshmipur High Madrasah	Ditto	..	2,400
23. Bhatra High Madrasah	Ditto	..	1,812
24. Hussamia High Madrasah, Comilla	Tippora	..	2,400
25. Chandpur Nuria High Madrasah	Ditto	..	2,400
26. Meher Shah Rasti High Madrasah	Ditto	..	2,400
27. Safarmali High Madrasah	Ditto	..	1,800
28. Ghorasal High Madrasah	Ditto	..	1,740
29. Elliotganj High Madrasah	Ditto	..	1,920
30. Paschimgaon High Madrasah	Ditto	..	1,800
<i>Rajshahi Division.</i>			
31. Naogaon Co-operative High Madrasah	Rajshahi	..	2,400
32. Hemayet Memorial High Madrasah	Malda	..	2,400
33. Bogra Central High Madrasah	Bogra	..	2,400
34. Haragach High Madrasah	Rangpur	..	2,400
35. Gaibandha High Madrasah	Ditto	..	1,200
36. Porsha High Madrasah	Dinajpur	..	2,400
37. Farshipara High Madrasah	Ditto	..	1,800
			<hr/> 78,770
38. Islamic Intermediate College, Serajganj (Junior Madrasah, High Madrasah and College Department)	..	..	6,000
<i>Government Institutions.</i>			
1. Hooghly Madrasah (Junior Madrasah, High Madrasah and College Department).			
2. { Dacca Junior Madrasah. Islamic Intermediate College, Dacca (High Madrasah and College Department).			
3. Chittagong Madrasah (Junior Madrasah, High Madrasah and College Department).			
4. Rajshahi Madrasah (Junior Madrasah and High Madrasah).			

APPENDIX K.

[Permission of Government in the Judicial Department to use this paper was received on the 19th November 1940.]

Act No. XXIX of 1837.

Passed by the Hon'ble the President of the Council of India in Council, on the 20th November 1837.

I. It is hereby enacted, that from the First Day of December 1837, it shall be lawful for the Governor-General of India in Council, by an Order in Council, to dispense, either generally, or within such local limits as may to him seem meet, with any provision of any Regulation of the Bengal Code which enjoins the use of the Persian language in any Judicial proceeding, or in any proceeding relating to the Revenue and to prescribe the language and character to be used in such proceedings.

II. And it is hereby enacted, that from the said day it will be lawful for the said Governor-General for India in Council, by an Order in Council, to delegate all or any of the powers given to him by this Act, to any Subordinate Authority, under such restrictions as may to the said Governor-General of India in Council seem meet.

[Permission of Government in the Judicial Department to use these papers was received on the 19th November 1940.]

. No. 110, dated Zilla Dacca, the 8th March 1839.

From—J. F. G. Cooke, Esq., Officiating Judge of Dacca,
To—F. J. Halliday, Esq., Secretary to the Government of
Bengal, Fort William.

I have the honour of forwarding (that it may be submitted to His Honour the Deputy Governor of Bengal) a petition from 481 inhabitants of the Dacca district in favour of the continuance of the Persian language in conducting public business. The petition has been signed by 199 Hindus.

I annex an abstract of the contents of the petition.

That for a long period the use of Persian has existed. It is now ordered that Bengalee should be used, but from this much difficulty will arise—some of which difficulties are mentioned below:—

1. The Idiom of one District does not correspond with that used in another, and is consequently not understood elsewhere. The letters used in Bengalee also differ in different places. It is not only difficult for a person to read anything written, but even the writer who wrote it cannot easily read his own writings. Business is therefore impeded.

2. If Robecarees, etc., are written in the correct language of each place, they will be very lengthy—and not easily understood. The Amlah according to the late orders, write Robecarees introducing Sanskrit expressions, so that the parties concerned do not understand them until translated. It is the object of Government that the parties should easily comprehend what may be written, but if a translation is required this is not obtained.

3. What might be written in one line in Persian, requires about ten in Bengallee and if pains is taken to render what is to be expressed shorter, the meaning is not to be made out. Hence what advautage is obtained?

4. You cannot at a glance see the meaning, but must read Bengallee letter by letter. Even the writer cannot give the subject matter written above, when he has finished writing, without reading all over. If the Reader is asked, where such a particular subject is mentioned, he cannot tell you without looking over again from the beginning. To remedy this inconvenience, a summary of the contents is written in Persian, on the margin of Bengallee papers.

5. Records have not been kept in Bengallee, under any Government, and though a person may labour to obtain proper expressions to bring into use now, still from this cause there will be objections brought against those expressions. The correctness of which objections a Judge not learned in the language or the common people will not be able to determine. Moreover, there are expressions (long obsolete) which even a Pundit would not understand. The particular letters to be used is also a difficulty. From this cause injury arises.

6. From the crabbed style in which Bengallee is written, it cannot be read off with the facility with which Persian can and cannot for the same reason be written quickly. Great delay is therefore caused.

7. A Robecaree or Roedad which might be finished in one hour in Persian, would with difficulty be completed in a day. A translation from Bengallee into Persian will be much shortened, but the reverse will be the case in a translation from Persian into Bengallee, and much paper will be used.

1. The benefits from the use of Persian are—that it is used over a very large extent of country and is the same in all parts—the letters are clear and the subject written easily understood. To reject this for Bengallee cannot be considered any good.

2. The clearness of expressions in Persian cannot be reached in the Bengallee language. The first may also be written in various styles, viz., with care and clearly or in a careless and offhand manner.

3. The records of Government have been kept in Persian, with brevity and with the consumption of but little paper, but nothing but inconvenience will arise from the use of Bengallee.

4. Decrees, Roedads, etc., can be written out as well as could be wished in Persian.

5. Papers on all subjects can be prepared in a satisfactory manner in a small compass without detriment to the case, as much is expressed in Persian in a few words.

6. Many gentlemen understand Persian well, and people of all classes can understand it, when read, as it is of much general use, and sufficient for common purposes may be learnt in a short time.

7. From one to ten sheets of Persian can be written in so short a time, that Robecars in many important cases can be written at the time of passing the order, in presence of the Judge, but this cannot be done in Bengallee.

8. All persons whether Hindus or Mussalmans wish the language to be still continued, and are sorry to hear that it is to be abolished. From this no benefit can arise to Government and it is likely that detriment will ensue from the use of Bengallee.

(*True Translation.*)

Sd. J. F. G. C.,

Offg. Judge.

APPENDIX, L.

Madrasah Education in other Provinces.

I—ASSAM

As in Bengal, so in Assam, there are at present two types of Madrasahs—one following the Orthodox Course and the other teaching the Reformed Madrasah Course. Senior Madrasahs teaching the Orthodox Course are recognised by the Department of Public Instruction, Assam; whereas, High Madrasahs are recognised by the Board of Intermediate and Secondary Education, Dacca. Some of the Madrasahs have both Senior and High Madrasah Sections. There are also two other types of Madrasahs which are called Middle Madrasahs and Middle English Madrasahs.

Senior Madrasahs.—The number of recognised Senior Madrasahs under private management is 6. Another Senior Madrasah at Hailakandi is awaiting recognition.

High Madrasahs.—The number of High Madrasahs or High Madrasah Sections is 6. With the exception of High Madrasahs at Karimganj and Sylhet, Madrasahs of this type are still at a stage of experiment in this province.

Middle English Madrasahs.—There are 88 Middle English Madrasahs, of which one is maintained by Government, 84 are aided and 3 unaided.

Middle Madrasahs.—There are 19 Middle Madrasahs, of which 16 are aided and 3 unaided. There are also 75 unrecognised Madrasahs. More funds are necessary to enable the new Madrasahs to be developed to the full Middle status.

*The note is mainly based on the General Report of Public Instruction in Assam for the year 1938-39.

There is no doubt as to the very useful purpose which this class of institutions has served. They have succeeded in drawing the conservative section of the Muhammadan community to the ordinary system and have thus contributed appreciably to the speeding up of progress in education amongst that community.

Government Madrasah, Sylhet.—The number of students increased from 329 to 332 in 1938-39. This was due to the full development of the Title Classes, the total enrolment in the two classes being 28. In the High Madrasah and Junior Sections, however, the enrolment decreased by 8 and 11 pupils, respectively.

The staff consisting of 18 teachers was strengthened by the temporary appointment of two senior Maulvis in Class III of the Assam School Service in places of two senior Maulvis entrusted with the task of taking up teaching work in the Title Classes.

The following table gives the results of the various examinations of the Government Madrasah:—

Year.	Madrasah Final Examination.			High Madrasah Examination.			Junior Madrasah Examination.		
	Number appeared.	Number passed.	Percentage of success.	Number appeared.	Number passed.	Percentage of success.	Number appeared.	Number passed.	Percentage of success.
1937-38 ..	26	20	76.9	10	9	90.0	6	4	66.6
1938-39 ..	21	17	80.9	15	15	100.0	8	6	75.0

The High Madrasah results, it will be seen, were very satisfactory.

Results of Madrasah Final Examination.—Fifty-seven candidates were presented at the Assam Madrasah Final Examination, and 37 came out successful, the percentage of success being 64.9. The number of candidates was 70 in the previous examination and the percentage of success was 52.8.

Results of the High Madrasah Examination conducted by the Board of Intermediate and Secondary Education, Dacca.—These are given below:—

Institution.	Number appeared.	Number passed.	Percentage of success.
Government Madrasah, Sylhet ..	15	15	100.0
Karimganj High Madrasah ..	12	11	91.6
Jhingabari High Madrasah ..	4	4	100.0
Total	31	30	96.7

The results were, indeed, very satisfactory.

II—BIHAR.*

On the separation of the province of Bihar from Bengal and the constitution of a new province, it was considered desirable by Government to revive the old system of Sanskrit and Arabic education. The Bihar Sanskrit Association was established and the post of Superintendent of Sanskrit Studies, Bihar, was created before the outbreak of the Great War in 1914. A large number of Sanskrit Tols were started in every part of the province. The post of Superintendent of Islamic Studies, Bihar, was created in the year 1922. Subsequently, the Madrasah Education Board, Bihar, was constituted when the late Sir Syed Fakhruddin was Education Minister, Bihar. At that time the Madrasahs in existence were working on the old Nizamia system, but it was thought desirable to make some changes in it. For this purpose the Board invited great scholars of Islamic learning both of Bihar as well as from outside the province. A scheme was drafted by a special committee appointed for the purpose, and it received the approval of Government in 1923. The course of studies covered a period of 15 years, viz., one-year course for each of the seven junior classes followed by two-year courses for each of the Mullah, Maulvi, Alim and Fazil Examinations.

The main features of this syllabus were that, while retaining the old Nizamia courses it also included Mathematics, History, Geography and Optional English. This system worked very satisfactorily for 12 years. But there was a constant demand from a section of the Muslim community that the syllabus should be revised, so as to include in it modern subjects such as Modern Philosophy, Physics, Economics, that English should be made a compulsory subject up to the Alim Classes and that the standard of Urdu and Persian should be raised.

The Government of Bihar, after due consideration of the matter, decided to revise the syllabuses in the light of suggestions received from various quarters. A committee consisting of 8 members was formed in 1934; it consisted of learned scholars of Arabic and Persian. After due consideration the committee drafted a scheme on a line quite different from that previously in force. The recommendations of the committee except the one concerning the nomenclature of institutions of two different grades as Arabic Colleges and Madrasahs were approved by Government and the revised courses came into force in 1936.

In the revised scheme also it was decided to retain the total period of 15 years covering the Madrasah course: seven years' course for the junior classes and eight years' course for the senior classes. At the end of the seven years' junior course "Wastania" Examination has been introduced followed by two-year courses for each of the Fauqania, Maulvi, Alim and Fazil Examinations. All these five examinations are public examinations. Formerly, the Fazil course consisted of different subjects on the basis of Darse-Nizamia; but now it is confined to one of the seven subjects just like M.A. course, the standard being the same. The standard in Darse-Nizamia course which could be attained by finishing the courses under the previous syllabus has been somewhat reduced, but new subjects, viz., Inductive Logic, Psychology, Economics and Physics have been introduced, and the standard of

*The note is based on a letter from the Superintendent of Islamic Studies, Bihar.

Mathematics, History and Geography has been lowered. English has been made a compulsory subject. But this change is not liked by those who prefer the old Nizamia system, though it fulfils the requirements of the modern age, as some of the subjects newly introduced are very useful. The real difficulty in this syllabus is the provision of adequate staff for the teaching of newly introduced subjects. This is the reason why a large section of the Muslim community insist on its revision.

The number of Madrasahs teaching the present syllabus in Bihar is 37, of which 2 teach up to Fazil Classes, 5 up to Alim Classes, 2 up to Maulvi Classes, 10 up to Fauqania Classes and the rest up to Wastania Classes.

The introduction of the new syllabus for Junior Madrasahs in 1936 necessitated the employment of a competent staff to teach additional subjects including English. But owing to financial difficulties two Junior Madrasahs which failed to improve their staff could not continue as recognised institutions. The number of recognised Madrasahs, therefore, fell from 39 to 37 and that of their pupils from 3,151 to 3,109 in 1937-38.

The controlling officer for the Madrasahs is the Superintendent of Islamic Studies. His powers are similar to those of an Inspector of Schools. Madrasahs seeking recognition are required to submit their applications through the Superintendent who, after visiting the same, recommends their recognition. The Madrasah Examination Board recognises the Madrasahs which conform to its rules and adopt the courses prescribed by the Board from time to time. The functions of the Board are to conduct the examinations and to issue diplomas and also to distribute the allotment placed at its disposal by Government for grants-in-aid to Madrasahs. The Board consists of 16 members including the President and the Secretary. The Principal of the Government Madrasah Islamia Shamsul Huda and the Superintendent of Islamic Studies are *ex-officio* members of the Board.

The subjects prescribed for the various examinations are given below:—

(1) The following subjects are prescribed for the Wastania Examination. All of them are compulsory:—

- (a) English. The teaching of this subject shall commence from the fourth stage, so that by the seventh stage the same standard shall have been reached in this subject as has been fixed for Class V of a High School in Bihar.
- (b) Arabic; including Grammar and Correct Pronunciation.
- (c) Persian, including Composition and Persian Writing.
- (d) Religious Instruction.
- (e) Arithmetic (corresponding to the standard for Class V of a High School).
- (f) The Elements of Logic.
- (g) History of India (corresponding to the standard fixed for Class V of a High School).
- (h) Geography (corresponding to the standard fixed for Class V of a High School).
- (i) Hygiene (corresponding to the standard fixed for Class V of a High School).

(2) The following subjects are prescribed for the Fauqania Examination :—

- (a) English, corresponding to the standard fixed for Class VII of a High School).
- (b) Arabic Literature, including Translation, Composition and Writing.
- (c) Religious subjects. The Holy Quoran, the Holy Traditions, Fiqh, Jurisprudence, and Aqaid (Principles of the Articles of Faith).
- (d) History and Geography, corresponding to the standard fixed for Class VII of a High School.
- (e) The Elements of Logic and Philosophy.
- (f) Arithmetic and Geometry, corresponding to the standard fixed for Class VII of a High School.

All the above subjects are compulsory for the Fauqania Examination, and one of the two following optional subjects, viz., (1) Persian and (2) Urdu, is also to be taken.

(3) The following subjects are prescribed for the Maulvi Examination :—

- (a) English, corresponding to the standard fixed for Class IX of a High School.
- (b) Arabic Literature, including Translation, Composition and Writing.
- (c) Religious subjects. The Holy Quoran, the Holy Traditions, Fiqh, Jurisprudence, and Aqaid (Principles of the Articles of Faith).
- (d) A Short History of Islam, the Abbasaid Period (the whole).
- (e) Logic and Philosophy.

All the above subjects are compulsory, and one of the two following optional subjects, viz.; (1) Persian and (2) Urdu, is also to be taken.

(4) The following subjects are prescribed for the Alim Examination :—

- (a) English (Compulsory), corresponding to the Matriculation Standard of the Patna University.
- (b) Arabic Literature (Compulsory).
- (c) Diniyat (Compulsory).
- (d) Modern Philosophy.
- (e) Any one of the following four optional subjects :—
 - (i) Brief History of Europe—both ancient and modern.
 - (ii) Economics.
 - (iii) Psychology.
 - (iv) Inductive Logic.
- (f) Any one of the following two optional subjects :—
 - (i) Persian.
 - (ii) Urdu.

(5) The following subjects are prescribed for the Fazil Examination, of which *one* shall be taken:—

- (a) Tafsir, Usul-i-Tafsir, Ulum-i-Quoran.
- (b) Hadis, and Usul-i-Hadis.
- (c) Fiqh, and Usul-i-Fiqh.
- (d) Maqulat and Ilm-i-Kalam.
- (e) Islamic History, and Geography of the Islamic Countries.
- (f) Arabic Literature, and History of Arabic Literature.
- (g) Persian Literature, and History of Persian Literature.

Students after passing the Fazil Examination are permitted to make research in any one of the subjects prescribed for the Fazil Examination for a period of two years, and if at the end of this period the thesis submitted by a student is found to be according to the prescribed standard, he is granted the Diploma of "Kamil".

NOTES.—(1) At the Wastania Examination all questions and their answers are to be written in Urdu. The examination in English will be oral.

(2) At the Fauqania, Maulvi and Alim Examinations the questions in Arabic and English and their answers are to be written in Arabic and English respectively. Question in all other subjects and their answers will ordinarily be written in Urdu.

(3) At the Fazil Examination the questions in Arabic and Persian Literature and their answers are to be written in Arabic and Persian respectively. In the remaining subjects the questions will be set in Arabic, but the answers may be written either in Urdu or in Persian or in Arabic, at the option of the student.

III—ORISSA.

§ "The Madrasah course consists of five stages—Wastania, Fauqania, Maulvi, Alim and Fazil. The entire course is spread over 15 years, viz., Wastania—7 years, Fauqania—2 years, Maulvi—2 years, Alim—2 years, and Fazil—2 years. The examinations are conducted by the Bihar Madrasah Examination Board. The constitution of a separate Madrasah Examination Board for Orissa is under the consideration of Government.

There are six Madrasahs in Orissa, of which only one teaches up to the Maulvi course and the rest prepare candidates for the Wastania Examination. The Madrasahs are not properly staffed at present."

The courses of studies for the Wastania, Fauqania and Maulvi Examinations are the same as those in Bihar.

IV—UNITED PROVINCES.

* "The United Province has been a centre of Arabic and Persian studies. There are big and famous Madrasahs of Deoband, Nadwa, and Sultanul Madaris, Lucknow in the province. At present there are about 120 Madrasahs. Till 1916 all these Madrasahs were run on

§ An extract from a letter of the Director of Public Instruction, Orissa.

* An extract from a note forwarded by the Director of Public Instruction, United Provinces.

orthodox and traditional lines. No improvement was made in the technique of teaching or in the syllabus. The Madrasahs refused to accept Government grant-in-aid as that in their opinion implied a departure from tradition. The enrolment and staff of these Madrasahs were quite satisfactory. The smallest Madrasah had a staff of three teachers and an enrolment of at least 50.

In 1916 Government established a separate Department of Arabic Madrasahs and placed it under the charge of an Inspector who is called the Inspector of Arabic Madrasahs. The object was to bring these institutions into line and to improve the teaching and syllabus while preserving the broad outline of indigenous oriental education. No attempt was made to thrust any innovation into their system of education. A syllabus was prepared in 1920, and public examinations on the basis of this syllabus were instituted and conducted by the Inspector of Arabic Madrasahs who is also the Registrar of Oriental Examinations. At present five such examinations are being conducted—three in Arabic and two in Persian. This indirectly led to the modernizing of the syllabus of all the Madrasahs in the province. They have adjusted themselves to this modern system and are sending their students to sit at the public examinations. In addition to traditional courses the following subjects are also taught—History, Geography, Mathematics, History of Arabia and Persia.

Grant-in-aid is also given to these institutions according to the resources of the department. Forty-one institutions are receiving grant-in-aid, out of 120 recognised, at a total cost of Rs. 55,376. One condition of the grant-in-aid is the conformity of the syllabus to the one laid down for the various examinations. Almost all the institutions are now recognised by the Department for Arabic and Persian Examinations."

SUBJECTS FOR EXAMINATIONS.

A. Three examinations are held in Arabic, viz., "Maulvi," "Alim," and "Fazil".

(I) For the Maulvi Examination seven papers of questions are set on the following subjects. Three hours are allowed for each paper:—

- (1) Prose.
- (2) Poetry.
- (3) Grammar.
- (4) Tafsir.
- (5) (Sunni) Hadis; (Shia) Ilm-i-Kalaim.
- (6) Fiqh.
- (7) Mantiq.

Separate papers are set for Shias and Sunnis in subjects (4), (5) and (6).

(II) For the Alim Examination six papers of questions are set on the following subjects. Three hours are allowed for each paper:—

- (1) Ilm-i-Adab (Arabic Literature).
- (2) Rhetoric and Prosody.

- (3) Tafsir.
- (4) Fiqh and Usul-i-Fiqh.
- (5) Philosophy and Logic.
- (6) History of Arabic Literature and Arabic Composition.

Separate papers are set for Shias and Sunnis in subjects (3) and (4).

Questions are set in Arabic, and answers are to be written in the same language unless otherwise directed.

(III) The Fazil Examination is to be held in any one of the following groups of subjects :—

- (a) Arabic Ilm-i-Adab (Arabic Literature).
- (b) Diniyat-i-Islam.
- (c) Tibb-i-Unani.

Six papers of questions are set in each group, and three hours are allowed for each paper.

Questions are set in Arabic, and answers are to be written in the same language unless otherwise directed.

(a) Arabic Ilm-i-Adab (Arabic Literature) :—

- (1) Prose.
- (2) Poetry.
- (3) Rhetoric.
- (4) History of Arabic Literature.
- (5) Composition.
- (6) English.

(b) Diniyat-i-Islam :—

- (1) Usul-i-Hadis and Hadis.
- (2) Hadis.
- (3) Tafsir.
- (4) Fiqh.
- (5) Usul-i-Fiqh.
- (6) Tarikh-i-Milal-Wal-Aqaid (History of Religions).

Separate papers are set for Shias and Sunnis.

(c) Tibb-i-Unani :—

Details of the course are determined according to the books prescribed.

B. Two examinations are held in Persian, viz., "Munshi" and "Kamil".

(I) For the Munshi Examination seven papers of questions are set on the following subjects. Three hours are allowed for each paper :—

- (1) Urdu Prose and Composition.
- (2) Urdu Poetry and Grammar.
- (3) Persian Prose and Composition.

- (4) Persian Poetry, Grammar, Rhetoric and Prosody.
- (5) History of India and General Geography.
- (6) Mathematics.
- (7) Arabic Grammar and Elementary Arabic.

(II) For the Kamil Examination seven papers of questions are set on the following subjects. Three hours are allowed for each paper:—

- (1) Persian Prose.
- (2) Persian Poetry.
- (3) Persian Grammar, Rhetoric and Prosody.
- (4) Persian Composition and Elementary Arabic.
- (5) Philosophy.
- (6) History of Persian Literature.
- (7) History of Persia and India.

The questions are set in Persian, and answers are to be written in the same language unless otherwise directed.

•V—PUNJAB.

In the Punjab there is no recognised system of Madrasah education as in Bengal and some other provinces of India. There may be some indigenous institutions called "Arabic Schools" which teach Arabic language and impart religious education.

The Punjab University conducts three examinations for Proficiency, High Proficiency and Honours, respectively, in the following subjects:—

- The Arabic Language and Literature.
- The Sanskrit Language and Literature.
- The Persian Language and Literature.

They are held at such places as may be appointed by the Syndicate. The examinations are open to—

- (a) any student who—
 - (i) has been enrolled in an affiliated institution during at least one year previous to the examination,
 - (ii) has his name submitted to the Registrar by the head of the affiliated institution he has most recently attended; and
 - (iii) submits the following certificates signed by the head of the institution he has most recently attended—
 - (1) of good character, and
 - (2) of having attended not less than two-thirds of the lectures delivered in the subject in which he wishes to be examined during the period that he has been enrolled in the institution from which he appears;

(b) any private student admitted under Regulation XI by the special order of the Senate.

The following fees are levied :—

	Rs.
For admission to the Proficiency Examination in any of the three languages	... 7
For admission to the High Proficiency Examination in any of the three languages	... 10
For admission to the Honours Examination in any of the three languages	... 15

The examinations are conducted by means of written papers, the same questions being set in every place where the examination is held.

Urdu is the medium of examination for examinations in Arabic and Persian.

Six papers of questions are set in each examination ; and three hours are allowed for each paper.

Candidates for Visharad and Shastri Examinations are allowed the option of taking two additional papers in Hindi, and the candidates for Maulvi Alim, Maulvi Fazil, Munshi Alim and Munshi Fazil Examinations the option of taking two additional papers in Urdu.

Diplomas conferring the Oriental Literary Titles of Maulvi Alim, Visharada or Munshi Alim are granted to persons who pass the examination for High Proficiency in Arabic, Sanskrit or Persian, respectively.

Diplomas conferring the Oriental Literary Titles of Maulvi Fazil, Shastri or Munshi Fazil are granted to persons who pass the examination for Honours in Arabic, Sanskrit or Persian, respectively.

EXAMINATIONS IN ARABIC LANGUAGE AND LITERATURE.

Maulvi or Proficiency in Arabic Examination.

Subjects.	Papers.
Grammar	... I
Literature	... II and III
Logic	... IV
Law.	... V
Translation	... VI

Maulvi Alim or High Proficiency in Arabic Examination.

Grammar	}	...	I
Prosody		...	II
Literature		...	III
Rhetoric	}	...	IV
Logic		...	V
Philosophy	}	...	VI
Law		...	
Translation (Arabic into Urdu and vice-versa)		...	
Composition (Essay in Arabic)		...	

Additional Urdu papers (optional)—

- (a) Prose.
- (b) Poetry.

Maulvi Fazil or Honours in Arabic Examination.

Paper I	...	Quoran, Tafsir, Hadis, Usul-i-Hadis, Fiqh.
Paper II	...	Arabic Literature—Poetry, Prosody.
Paper III	...	Arabic Literature—Prose, Rhetoric, and Islamic History.
Paper IV	...	Logic, Philosophy, and Biography of Muslim Philosophers.
Paper V	...	Either Philosophy of Islam, or Hadis.
Paper VI	...	An Essay in Elegant Arabic.

Additional Urdu papers (optional)—

- (a) Prose.
- (b) Poetry.

EXAMINATIONS IN THE PERSIAN LANGUAGE AND LITERATURE.

Muñshi or Proficiency in Persian Examination.

Subjects.	Papers.
Grammar	I
History of Literature }	
Poetry	II
Prose	III
Moral Philosophy	IV
Translation (Persian into Urdu and vice-versa)	V
Elementary Arabic—	
Grammar }	
Reader	VI

Munshi Alim or High Proficiency in Persian Examination.

Grammar	}	...	I
Prosody		...	II
History of Literature		...	III
Prose	...	IV	
Poetry	...	V	
Moral Philosophy	...		
Translation (Persian into Urdu and vice-versa)	}	...	
Composition (An Essay in Persian)		...	
Arabic—			
Grammar	}	...	VI
Reader		...	
Additional Urdu papers (optional).			

Munshi Fazil or Honours in Persian Examination.

Rhetoric	}	...	I
Prosody		...	II
Arabic Literature		...	III
History of Persian Literature		...	IV
Prose	...	V	
Poetry	...		
History	...		
Mysticism and	}	...	
Moral Philosophy		...	
Translation (Urdu into Persian)	}	...	VI
Composition (An Essay in Elegant Persian)		...	
Additional Urdu papers (optional).			

VI—NORTH-WEST FRONTIER PROVINCE.

There is no recognised system of Madrasah education in this province. But there may be some Madrasahs which are private institutions.

VII—BOMBAY.

The term "Madrasah" is generally applied to any institution in which the medium of instruction is Urdu. The term is also applied to institutions which take up the study of Oriental languages—Persian and Arabic—in addition to the teaching of the Quoran. There are some 54 Madrasahs with 2,500 pupils in this province.

VIII—CENTRAL PROVINCES AND BERAR.

There is no recognised system of Madrasah education in this province. But there may be some madrasahs which are private institutions.

IX—MADRAS.

There is no recognised system of Madrasah education in this province. There are, however, separate institutions for Muslims which provide instruction in all the stages—Elementary, Secondary and Collegiate. In all Elementary and Secondary Schools for Muslims provision is made for the teaching of Religion and also for the teaching of Urdu and Arabic.

On the 31st March 1939 there were 3 Arabic Colleges with 156 students, 3 recognised Arabic Schools with 280 pupils and 190 private Arabic Schools with 7 367 pupils.

APPENDIX M.

(1) Extract from letter No. 447/5T., dated 1st May 1940, from Khan Bahadur Maulvi Muhammad Asad, Principal, Islamic Intermediate College, Chittagong, to the Secretary, Board of Intermediate and Secondary Education, Dacca, containing replies to the questionnaire issued by a sub-committee appointed by the Board.

The present curricula for the High Madrasah and Intermediate (Group C) Examinations of the Board are not quite suitable. I would submit :—

(a) The curriculum for the High Madrasah Examination is unnecessarily heavy and in some respects defective. Improvement can be effected by introducing the following changes :—

- (i) Instead of nine papers a High Madrasah candidate should be required to take up eight papers, just as a High School candidate. This can easily be done by removing one of the compulsory Arabic papers to the group of optional papers, so as to leave every candidate free to take up one or two Arabic papers according to his choice and capacity instead of compelling him to take up two Arabic papers.
- (ii) The course in Compulsory Mathematics should be the same both for the High Madrasah and High School candidates. This will enable the High Madrasah candidates to be better prepared for competitive examinations in future life. Such a change will make the course in Mathematics heavier than at present, but this heaviness can be counterbalanced to some extent by removing Aqaid altogether from the paper—"Fiqh, Faraiz and Aqaid," because Aqaid is not so useful to students at this early stage.

(iii) To improve the knowledge of English and Mathematics of High Madrasah candidates more hours should be allotted to these subjects in the class routine.

(b) Regarding the curriculum for the I.A. (Group C) course, I feel that it is inconvenient, because every candidate has to take up six papers in Arabic and Islamic Studies. If only four, instead of six, papers be made compulsory as suggested below, every student will be left free to choose eight, six or four papers in Arabic and Islamic Studies and no paper (except Vernacular and General English), two papers or four papers in modern subjects, respectively.

I.A. (GROUP C.)

Present curriculum.

Proposed curriculum.

	Marks.		Marks.
1. Arabic, (2) papers ..	200	1. Arabic, 1 paper ..	100
2. Fiqh and Usul, 2 papers ..	200	2. Fiqh and Usul, 1 paper ..	100
3. Quoran and Hadith, 2 papers ..	200	3. Quoran and Hadith, 2 papers ..	200
4. Vernacular, 1 paper ..	100	4. Vernacular, 1 paper ..	100
5. General English, 1 paper ..	100	5. General English, 1 paper ..	100
6. Any one of the following (2 papers)—		6. Two of the following (4 papers)---	
(1) Kalam and Arabic Logic		(1) Kalam and Arabic Logic	
(2) English Literature		(2) Arabic, Fiqh and Usul	
(3) History		(3) History	
(4) Islamic History		(4) Islamic History	
(5) Logic	200	(5) Logic	
(6) Mathematics		(6) Mathematics	400
(7) Economics		(7) Economics	
(8) Persian		(8) Persian	
	1,000		1,000

Half of the present Arabic course and half of the present Fiqh and Usul course should be included in the Additional "Arabic and Fiqh and Usul" paper.

The existing course in Hadith is lengthy and requires curtailment, by omitting Muqaddamah by Maulana Abdul Huq Muhaddis Dehlavi.

The book on Arabic Rhetoric is unsuitable, as it is replete with illustrations from the Bible. It should be replaced by Jowharul Balaghah which, on the other hand, contains examples from the Quoran.

The course on Arabic Prose is wholly unsuitable for I.A. candidates. Its language is too difficult to be of any practical benefit to students at this stage. Adab-i-Sagir and Kabir by Abdullah Al-Moquaffa will be a very suitable book.

(2) Extract from answers given by Khan Bahadur Maulvi Muhammad, Principal, Islamic Intermediate College, Hooghly, to the questionnaire issued by the sub-committee appointed by the Board of Intermediate and Secondary Education, Dacca.

High Madrasah—

(a) The present curriculum for the High Madrasah is somewhat longer than the High School course, having nine papers in all, as against eight papers in the High School. In my opinion the Vernacular should have only one paper in case of High Madrasah candidates.

(b) To make the High Madrasah course more popular, I think it will be advisable if Arabic be assigned only one paper. It will bring the students more into line with general education and will help them in competitive and other examinations. Moreover, I feel that the standard of Mathematics in the High Madrasah Examination ought to be raised and be equal to that as in the High School Examination.

Intermediate—

Remarks made in paragraph (b) hold good in this case also.

APPENDIX N.

Estimate of probable cost of establishing and running a University of Islamic Learning.

INCOME.

	Rs.
I. Examination fees .. .	28,200
II. Registration fees .. .	900
III. Fees for duplicate certificates, fees for mark lists, fees for correction of age entry, fees for change of name or surname, etc. .. .	250
IV. Sale proceeds of University Calendar .. .	20
V. Government grant (proposed) .. .	28,000
Total ..	57,370

EXPENDITURE (Non-recurring).

	Rs.
Furniture	3,500
Library	1,500
Total	5,000

EXPENDITURE (Recurring).

					Average cost.
	Scale.	Initial pay.	Monthly.	Annual.	
	Rs.	Rs.	Rs.	Rs.	
I. Registrar—					
Salary ..	500—50/2—700	500	604	7,248	
Leave allowance ..		..	..	500	
					7,748
II. Office establishment—					
(a) Clerks—					
Head Clerk ..	110—15/2—200	110	170	2,040	
Second Clerk ..	80—90—5/2—105	80	100	1,200	
Accountant ..	80—2/2—90	80	87	1,044	
Cashier ..	80—4/2—100	80	94	1,128	
Librarian ..	75—5/2—90	75	87	1,044	
Stenographer ..	80—5/2—105—10/2 —155.	80	120	1,440	
Record-keeper ..	45—45—50—6/2—80— 5/2—105.	45	71	852	
Tvdist ..	45—5/2—70	45	61	732	
Leave allowance of clerks				200	
(b) Menials—					
Record Supplier ..	15—1/5—19	15	17	204	
Duftry ..	13—1/5—17	13	15	180	
Durwan ..	13—1/5—17	13	15	180	
Four peons ..	13—1/5—17 each	52	60	720	
Leave allowance of menials ..				15	
					10,979
III. Travelling allowance ..	..	..			4,500
IV. Liveries of peons ..	..	..			80
V. Contingencies—					
Rent, rates and taxes (Rs. 6,000)					9,000
Other items (Rs. 3,000)					
VI. Examination charges ..	..	..			25,000
			Total		57,307

Minute by Maulana Muhammad Akram Khan, M.L.C.

In general, I am in agreement with the principles and ideals of the recommendations embodied in the Report, though I have some differences in the details. Of them one thing I like to make emphatically clear—that no nation can prosper under an educational system so diverse and heterogeneous in character as the Mussalmans of Bengal have to-day. It will be a matter of great pity, nay, calamitous, if we cannot introduce a single national system even in the field of Arabic education in Bengal too.

Minute by Dr. M. Zobair Siddiqi.

Though I had been unable to attend all the meetings of the committee, on account of my duties in the University, yet having gone through the proceedings carefully, I find myself in agreement with the recommendations generally. But on a few important and basic principles, I beg to differ most respectfully from the other members.

(1) The committee has recommended that the two Madrasah courses should be brought more into line with those of the general schools up to the Junior stage. After the Junior stage, the Old Scheme Madrasahs are to continue generally on the old system, and the Reformed Madrasahs are recommended to be further modernised. I give great credit to the committee for having recommended a certain amount of identity of courses up to the Junior stage. But I strongly differ from them in continuing the two systems of the Madrasah courses throughout the new Senior stage. I am definitely and strongly of opinion that the old system Madrasahs up to the end of the Senior stage must be replaced by those of the reformed system, if necessary, with certain changes; and the Alim, the Fazil and the Title Classes of the old system must be continued for the sake of such of our boys as may like to specialise in the Islamic Sciences on the old orthodox line.

I am quite confident that a student who has gone through the Reformed Madrasah course up to the High Madrasah stage, has made an intensive study of Arabic for six years as proposed by the committee and has also studied certain other subjects, like Islamic Law and Dogmas, through the medium of Arabic for four years, should be well qualified to follow the Alim course without any difficulty. As a matter of fact, the Senior Madrasah boys by their training in Mathematics and certain other subjects of living interest should be better equipped to take an intelligent interest in the subjects of their study at the Alim stage than the students of the Senior Madrasahs of the old system. And if it is so, there is no reason why this unnecessary duplication of Madrasahs should be continued throughout the Senior stage.

I am not against the Old Scheme Madrasahs. I am strongly in favour of their being retained. Our Religious Sciences are of very great intrinsic value. We must learn and teach them and keep them alive. And who can deny that if the Muslim masses are to be influenced

and improved, it must be done through the active help of the learned Muslim divines; and where can they be nurtured, but in the cradles of the time-honoured Madrasahs of the olden type? But I am strongly against retaining them in their present lifeless state in which they serve no useful purpose. As they are, they produce neither educated men well qualified for the keen struggle for existence, nor great savants, well versed in the Religious Sciences of Islam. I doubt if more than 5 per cent. of the thousands of the products of the Madrasahs of Bengal during the last 50 years have been recognised as great Muslim divines well versed in any branch of the Islamic Sciences. I am convinced that these institutions have miserably failed in their aims whatever they be. The principal cause of their failure, in my humble opinion, is that these institutions never bring their alumni face to face with the modern world and its living problems. Even with the modern *Islamic* world and its burning problem they have little to do. How can they then be expected to create any living interest in the mind of their alumni?

(2) The main lines on which, according to the committee, the Alim and Fazil syllabi may be framed are not, in my humble opinion, sound and scientific. The numbers of papers for these examinations are too large—14. In the additional subjects foreign languages and vernaculars are given equal importance: Tibb (Medical Science) has been included in the group of additional subjects; and it has been suggested that at the Alim stage (i) Civics and (ii) Commerce, and at the Fazil stage (i) Commerce and (ii) Political Economy, should be included in the courses of study.

I am of opinion that the number of papers at these examinations should not exceed ten, and these being the final stages, the students should be given more facilities for a thorough study of their main subject—the Islamic Sciences. I am of opinion that the syllabi of studies for these examinations should be framed on the following lines:—

ALIM EXAMINATION.

Subject.			Papers.	Marks.
I. Arabic Literature, Grammar, Rhetoric and Composition	..	..	2	200
II. Usul-i-Fiqh, Fiqh and Faraid	..	..	1	100
III. Usul-i-Tafsir and Tafsir	..	..	1	100
IV. Usul-i-Hadith and Hadith	..	..	1	100
V. History of Islam	..	..	1	100
VI. Modern Muslim States, and Religious and Intellectual Movements in them	..	..	1	100
VII. Vernacular	..	..	1	100
VIII. Any two of the following subjects—				
(a) Persian	..	..	1	100
(b) English	..	..	1	100
(c) Bengali or Urdu*	..	..	1	100
(d) Logic (Deductive and Inductive)	..	..	1	100
(e) Hayat	..	..	1	100

*May be taken by those who have not taken it as vernacular.

FAZIL EXAMINATION.

Pass Course.

Subject.	Paper.	Marks.
I. Arabic Prose and Rhotoric	1	100
II. Arabic Poetry and Prosody	1	100
III. Modern Arabic Poetry and Prose and Composition	1	100
IV. Jurisprudence and Fiqh	1	100
V. Tafsir	1	100
VI. Hadith	1	100
VII. History of Arabic Literature	1	100
VIII. History of Islam, including that of the Modern Islamic States	1	100
IX. Any two of the following subjects—		
(a) English	1	100
(b) Persian	1	100
(c) Bengali or Urdu*	1	100
(d) Philosophy†	1	100
(e) Kalam†	1	100

FAZIL EXAMINATION.

Honours Course.

The Honours course should consist of the above subjects, together with additional three papers in any three of them excepting the vernacular.

TITLE COURSES.

The Title courses must be reformed and should include the study of the various groups of cognate subjects together with a thesis on any of the subjects chosen for the Title, prepared by the candidate under the supervision of one of the Professors.

The various groups may be framed on the following lines:—

- (a) Religion—Islam, Christianity, Judaism, Buddhism and Hinduism.
- (b) Theology—Quoran, Hadith, Usul-i-Fiqh, and four systems of Islamic Law.
- (c) History—Political and Cultural History of Islam, Islamic Civilization and Polity.
- (d) Philosophy—Logic, Arabian Philosophy, and Ilmul Kalam.

*May be taken by those who have not taken it as vernacular.

†Those who take up Kalam must take up Philosophy also.

(3) It is extremely desirable that a separate course of studies in Arabian medicine should be opened in the Calcutta Madrasah which may be taken up by any student who has passed either Alim or Fazil Examination. Such courses of study are already in existence at Delhi, Aligarh, Lucknow and Patna. The Tibbiyya College at Aligarh and the Tibbiyya Schools at Lucknow and Patna are maintained either wholly at the expense of the Government, or receive large aid from them, and they have on the one hand proved a respectable avenue of employment to the graduates of the Madrasahs, and on the other hand useful to the masses who are unable to stand the expenses of the modern allopathic treatment. There is therefore no reason why Bengal should lag behind in this respect.

But it is a highly technical and specialised subject having many branches, and its study demands the whole of the time of its students for many years. The Tibbiyya School course at Lucknow is of four years, and the College course at Aligarh is of six years. It is therefore not proper to include this subject as a side-subject at any stage of the general Madrasah courses.

(4) It is certainly desirable that the College Classes (*i.e.*, Alim and Fazil Classes) of the Old Scheme Madrasahs are maintained at every important centre, if possible in every district in Bengal. But I am very much against adding Title Classes to them. The Title Classes and the teaching for them will require a well-equipped library and a strong staff, which would be difficult for the mufassal Madrasahs to maintain. It would lead to the lowering of the standard which should be avoided at any cost.

(5) In the Calcutta Madrasah, if its prestige and status are to be improved, whether its name is changed into "Residential Islamic University" or is continued to be Calcutta Madrasah, one or two high posts must be reserved for great recognised Muslim divines of high reputation from Egypt, Syria or Arabia, whose services may be acquired from time to time, for a temporary period of five years. It will bring the students of the Madrasah in close touch with those parts of the Muslim world, will prove a great help in teaching Modern Arabic, and will raise the prestige of the Madrasah.

Minute by Shamsul-Ulama Maulana Muhammad Musa, Khan Bahadur, M.A.

At a meeting of the committee held on the 4th May 1939 it was resolved under paragraph 4(a) that a copy of the resolution referred to in paragraph 4 'be forwarded to the Secretary to the Board of Intermediate and Secondary Education, Dacca, with a request to favour the committee with the Board's views regarding revision of the curricula for High Madrasahs including the Junior Section.' The contents of this resolution, it seems, were somehow overlooked and no report from the Board was obtained. The committee recommended such drastic

changes in the Reformed course as, in my opinion, will reduce the teaching of Arabic to a farce,* and it will not be possible for the students concerned to read religious subjects through the medium of books written in Arabic, and the Department of Islamic Studies of the University of Dacca will collapse. I would, therefore, suggest that no action on the recommendations of the committee in respect of any reduction in the teaching of Arabic should be given effect to without consulting the existing Board and the University of Dacca.

2. On page 110, under paragraph 11, the committee resolved that provision should be made for the teaching of Arabic in Classes III and IV of primary schools, and again on page 112, under paragraph 14, it was resolved that the teaching of Arabic should begin in Class V of New Scheme Madrasahs. This is paradoxical.

3. On page 115, paragraph 6, the committee resolved to recommend to Government to establish and incorporate a University of Islamic Learning having jurisdiction and control over all the Madrasahs—both old and new. The New Scheme Madrasahs have been under the Board at Dacca and are participating with students of the general line in general subjects—the text-books, the syllabuses, and the examination being identically the same. If the above recommendation of the committee is accepted, the Reformed Scheme Madrasahs will once more be side-tracked, working under water-tight compartments, with the result that the very object of the scheme will be defeated. In my opinion the proposed University should confine its jurisdiction and control over the Old Type Madrasahs only, and the Reformed Scheme Madrasahs should be brought under the new Board when constituted.

Minute by Dr. S. M. Hossain and Dr. Serajul Haque.

Opinion on the recommendations.

(A) — Orthodox Madrasah Education.

The Orthodox or Old Scheme Madrasahs have their foundations on Islam, according to which it is a Fard Kifayah (فرض کفایہ) or an incumbent duty of the community that there should be, at least, one person thoroughly versed in Islamic Theology and Learning in every

*The changes proposed in the Junior and High Madrasah courses are mostly in conformity with the recommendations of the Muslim Education Advisory Committee of 1931-34, *vide* paragraph 19-B, Chapter II, and paragraphs 9 and 20, Chapter III of this report. Shamsul-Ulama Maulana Abu Nasr Muhammad Wahid and Shamsul-Ulama Khan Bahadur Maulana Muhammad Musa were prominent members of the Committee of 1931-34. The President of that Committee in his letter, dated 22nd November 1934, to Government observes: "The Shamsul-Ulama and the Khan Bahadur took very great interest in the labours of the committee, and to them I owe the draft of the chapter on Madrasah Education." As regards the courses for Islamic Intermediate Colleges no material changes have been proposed in them; only a readjustment of the compulsory and optional subjects has been suggested in order to suit the two types of students—one proceeding to the Department of Islamic Studies, Dacca University, and the other migrating to general colleges. It is to be seen how far the changes proposed by the present committee may be said to be "drastic".

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city or large village in order to minister to its religious and moral needs. It is therefore out of the question to do away with these institutions, but they should not be encouraged or allowed, as at present, under the ineffective control of the Department and the Board of Central Madrasah Examinations, Bengal, to have a mushroom growth with inevitably inefficient and ill-equipped staff, with the result that they turn out every year a large number of men who are generally an unnecessary burden on society. The number of these institutions should, therefore, be restricted to such a small number as will just suffice for supplying real religious savants and preceptors in proportion to the religious and educational needs of the Muslim community of the province. Thus restricted to the required number, they should be equipped with efficient staff, and their courses of study and standard of instruction should be of the highest order, so that they can turn out products thoroughly versed in Islamic Religion and Learning as needed by the community for catering to its religious and educational requirements.

Fortunately the Committee, in its Fifth Meeting, unanimously accepted the aim of the Old Scheme Madrasahs to be the *imparting of religious education of a very high order* (*vide Report, pages 60 and 96*). But the following recommendations* of the Committee (*vide Report, Chapter IV, pages 62-66*), viz.—

(19) that the teaching of Arabic should commence in Class V of Old Scheme Madrasahs,

*The following note is added to remove misconception:—

(1) *Resolution No. 19.*—The proposed Class V (new classification) of old scheme madrasahs corresponds to the existing Junior first year class where the teaching of Arabic commences. So there has been no departure from the existing arrangement.

(2) *Resolution No. 21.*—The proposed Junior Department will consist of the four primary classes and the existing Junior first and second year classes. There can be no objection to the teaching of English in Classes III and IV (Primary Classes). If, therefore, English is made compulsory in Classes V and VI (corresponding to the existing Junior First and Second Year Classes) by discontinuing the teaching of Persian in those two classes, this can hardly affect the teaching of Islamic subjects in those classes.

(3) *Resolution No. 35.*—The course is primarily intended for Classes V and VI of old scheme madrasahs, as the primary curriculum with a special bias will be taught in the four lower classes. Classes V and VI correspond to the existing Junior First and Second Year Classes. In these two classes there are at present seven subjects out of which five are secular subjects. It will thus appear that in the proposed course more attention has been paid to Islamic subjects.

(4) *Resolution No. 36.*—The course is intended for Classes VII-X (new classification) which correspond to the existing Junior third, fourth, fifth and sixth year classes of old scheme madrasahs. The number of compulsory subjects for Classes VII-IX is five, and not six. For Class X only there will be six subjects of which Elementary Logic will be taught in Arabic. Thus out of five compulsory subjects only three are secular subjects. In the existing courses for these classes the number of compulsory subjects varies from five to eight, and the number of secular subjects varies from three to five. In the existing courses also for these classes both the optional subjects are secular subjects.

(5) *Resolution No. 38.*—In the existing Alim courses all the three optional subjects are secular subjects.

(6) *Resolution No. 40.*—In the existing courses for the Fazil Classes all the three optional subjects are secular subjects.

(7) *Resolution No. 42.*—The subjects under this head have been included in the group of optional subjects only to allow the students to exercise greater discretion in the choice of optional subjects.

It thus appears that the apprehension expressed in the note that the old scheme madrasahs will be turned into new scheme madrasahs is groundless.

- (21) that English be taught as a *compulsory* subject in the Junior (Old Scheme) Madrasahs,
- (29) that vocational training be introduced in (Old Scheme) Madrasahs,
- (35) that out of 9 subjects in the Old Scheme Junior Madrasah course there should be as many as 6 secular subjects.
- (36) that out of 6 compulsory subjects in the Senior Madrasah course there should be 4 secular subjects, and that *both* the optional subjects also should be secular subjects,
- (38) that both the optional subjects for the Alim Examination should be from amongst secular subjects (including English and Tibb),
- (40) that both the optional subjects for the Fazil Examination should be from amongst secular subjects (including English and Tibb), and
- (42) that (i) Elements of *Civics and Economics* and (ii) *Commerce* should be included in the group of optional subjects for the Alim Examination, and that (i) *Commerce* and (ii) *Political Economy* should be included in the group of optional subjects for the Fazil Examination,

will defeat the abovementioned object, *viz.*, "to impart religious education of a very high order," and will turn all Old Scheme Madrasahs at once into Reformed Madrasahs of a new type which will neither serve the purpose of Orthodox Madrasahs nor of Reformed Madrasahs. Hence, there will be need all the same of Orthodox Madrasahs, there being thus three types of Madrasahs in the province, *viz.*, (1) the Old Scheme Madrasahs, (2) the existing Reformed Madrasahs, and (3) the proposed Reformed Madrasahs of a new-fangled type. But, "in the opinion of the Committee," says one resolution [*vide* Report, page 60, No. (4)], "it will not be in the interests of the community to have a third type of Madrasahs."

We cannot, therefore, accord our approval to any of these recommendations which are sure to prove unfeasible at the time of drawing up of curricula and time-tables in accordance with them and in keeping with the object of the Old Scheme Madrasahs.

(B)—*Reformed Madrasah Education.*

We do not also endorse any of the Committee's recommendations regarding the Reformed Madrasah Education, which were adopted by the Committee without making necessary investigations. After two days' prolonged discussion and careful consideration, the Committee passed, with a clear two-thirds majority,* the Resolution [*vide* Report, page 61, No. (9)] that provision be made for the teaching of Arabic in

*It is true that out of 15 members present 10 voted for the resolution and 5 voted against it. But it may be pointed out that out of the 10 members who voted for the resolution only 4 have submitted notes of dissent confirming their views. The question of two-thirds majority does not, therefore, arise.

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Classes III and IV of such primary schools as may like to teach both English and Arabic as optional subjects. In the face of this Resolution the Committee in a subsequent meeting carried with a bare majority† the proposal that the teaching of Arabic should begin in Class V of Reformed Madrasahs [*vide* Report, page 68, No. (55)]. Here the Committee has gone one long step ahead of the Moslem Education Advisory Committee that has recommended commencement of the teaching of Arabic in Class IV instead of in Class III, as at present. "Both the Earle Conference and the Shamsul Huda Committee," as the Report (page 73, paragraph 8) notes, "make provision for commencement of the teaching of Arabic at the post-primary stage." That that provision‡ has not yet been given effect to shows its unfeasibility. The present Committee's recommendation for beginning the teaching of Arabic in Class V, if acted upon, will, in our opinion, sap the very foundation of Islamic Education.

The Committee's recommendations (*vide* Report, page 68, Nos. 56-59) for modification of the existing High Madrasah course is equally unacceptable to us. The raising of the standard of Compulsory Mathematics equal to that of High Schools and the reduction of the *two* Compulsory Arabic papers to *one* will leave little difference between the High Madrasah course and the High School course. From the solitary Islamic paper (on Fiqh, Farā'd and Aquā'id) also the Committee has recommended the omission of Aquā'id, although the Moslem Education Advisory Committee (*vide* its Report, page 87, paragraph 37) has observed that in the High Madrasah course "the Islamic side has been reduced to a minimum" and does not admit of further reduction. Thus the recommendations of the Committee, if given effect to, will strip the High Madrasahs of the last feather in their cap of Islamic character and make them so alike the High Schools that there will be no justification for their separate existence, since the reduced Islamic paper on Fiqh and Farā'd can easily be introduced in the group of optional subjects in the High School course. Besides, they would also so prejudicially affect the Intermediate stage that it would not be possible to teach in the Islamic Intermediate course any such essentially Islamic subject as Hadith, Usul, etc., from original authoritative Arabic works. With the present High Madrasah course, as the Moslem Education Advisory Committee (*vide* its Report, pages 86-87, paragraph 37) observes, "a student after passing the High Madrasah Examination can join, if he chooses, a general College under a Board or a University and take up the Arts course. He can also take up the Science course if he has passed mathematics or general science as an additional subject and

†Out of 17 members present 10 voted for the resolution and 7 against it. But of these seven only two have submitted notes of dissent confirming their views. It cannot therefore be said that the proposal has the support of a bare majority.

‡Post-primary stage commences from Class V (the existing Junior first year class of old scheme madrasahs), and the recommendation of the Earle Conference and Shamsul-Huda Committee suggesting that the teaching of Arabic should commence in the post-primary stage was given effect to by Government and is still in force. Government are taking action piecemeal on the recommendations of the Muslim Education Advisory Committee, and if action has been deferred on the recommendations of that Committee regarding madrasah education it was primarily due to the fact that a fresh committee for madrasah education only was constituted.

can also join a medical or an engineering school." Should still such drastic modification recommended by the Committee as will take away its Islamic character be effected?"

As for the Islamic Intermediate course, the Moslem Education Advisory Committee (*vide* its Report, page 88, paragraph 38) observes, "Group C approximates closely to Group A which represents the Arts course. Of the six subjects in Group A, Compulsory English and Vernacular are the same as in the Group C. Of the remaining four, Arabic, which is an alternative subject in Group A, is compulsory in Group C and is of a higher standard; while in Group C there is the choice of another subject from the alternative list of Group A. The place of the remaining two alternative subjects is taken up by the essential subjects of Islamic Religion and Culture like (i) Qur'an and Hadis, and (ii) Fiqh and Usul, thus giving the group its Islamic character. The latest revised course sanctioned by Government, therefore, seems to have been framed with a view to provide for a wide range of choice within a framework of general education in order to suit individual aptitude and attract people of different tastes, predilections and requirements. The latest course should, therefore be retained. In this course also, the Committee [*vide* Report, page 68, No. (60)] has recommended reduction to one of each of the two compulsory papers on (i) Qur'an and Hadith and (ii) Fiqh and Usul, 'the essential subjects of Islamic religion and culture, which give the group its Islamic character'. Is not the opinion of the Moslem Education Advisory Committee to be taken as more authoritative here, since it made an impartial investigation and a searching enquiry with the help of several eminent educationists and prominent leaders and representatives of the Muslim community of the province?"

In support of the recommendations made by the Committee, it is stated in the Report, page 78, paragraph 19, that "a very large number of persons who sent replies to the Questionnaire are of opinion that the work in Madrasahs under the New Scheme should be made to approximate, as far as possible, to the secular course in secondary schools." It may be pointed out that a very large number of them, as, for instance, the Superintendents of Old Scheme Madrasahs, in a body (*vide* Replies to the Questionnaire, pages 132-33) have suggested the total abolition of the Madrasahs under the New Scheme. Should these Madrasahs, therefore, be done away with? Besides, question No. 11 of the Questionnaire was so framed as to elicit a reply in the affirmative from those persons who have no intimate knowledge of the aim and work of the Reformed Madrasahs. The Report (*Ibid*) further states that the Heads of the Intermediate Colleges and of High Madrasahs have suggested modifications in the courses more or less on the lines of the reforms suggested by the Committee, and quotes in this connection the opinion said to have been given by the Principal of the Islamic Intermediate College, Chittagong, embodying all the recommendations made by the Committee for the modification of the courses of the New Scheme Madrasahs and Islamic Intermediate Colleges. It will be seen from the printed Replies to the Questionnaire that out of four Principals of

*In this connection footnote on page 171 may be seen.

Islamic Intermediate Colleges, only one sent a reply, which, together with the replies of the Superintendents of High Madrasahs, does not justify the assertion. The opinion of the Principal of the Islamic Intermediate College, Chittagong, that has been quoted in the Report is not found in the Replies to the Questionnaire and we know definitely that the Principal did not receive the Questionnaire issued by the Committee. Hence, we wonder when, how and for what purpose, this opinion was obtained from him.* We may quote here the recent unanimous opinion of a Committee appointed by the Dacca Board consisting, among others, of all the four Principals† of the Islamic Intermediate Colleges at Dacca, Chittagong, Hooghly, and Serajganj, to consider the question that was raised in the Board for increasing the standard of Compulsory Mathematics in the High Madrasah course:—

"The Committee is of opinion that the standard of Mathematics for the High Madrasah Examination should not be raised further as this is not possible without disturbing other subjects which have already been reduced to an irreducible minimum."

The Committee is further of opinion that the High Madrasah passed students do not labour under any disadvantage due to the present standard of Mathematics, including the additional paper on the subject, so far as the various competitive examinations are concerned."

We have objected to the procedure adopted in passing certain recommendations in the name of the Committee (*vide* Report, pages 122-123), such as the development of the Rajshahi Madrasah into an Islamic Intermediate College, and the provincialisation of the Serajganj Islamic Intermediate College.‡ For another reason also, we are unable to give our unqualified support to these two proposals. It is very necessary, no doubt, to have another Intermediate College at Rajshahi, to provide facilities for College education, specially for Madrasah students in Northern Bengal. It is also very highly desirable to free the Islamic Intermediate College at Serajganj from the disadvantages and difficulties by putting it on a par with the other Islamic Intermediate Colleges all of which are Government institutions. But, before recommending to Government to bear the burden of two additional Intermediate Colleges, we have to consider the attention that Government has been able to give to the three Islamic Intermediate Colleges already in its charge. The Moslem Education Advisory Committee (*vide* its Report, page 89, paragraph 41) has observed that "Even the Intermediate Colleges which are Government institutions do not receive the amount of attention from Government which they deserve.....all the Colleges are understaffed and are unable to teach additional subjects of the courses sanctioned by Government. On account of the deficiency of staff, it is not possible to confine a teacher in the Intermediate College

*Page 78 (last paragraph) of the Report may be seen.

†The opinions expressed by two of the Principals in this connection (Appendix M) reveal the real state of things and are hardly in keeping with the views expressed in the resolutions said to have been passed by the sub-committee unanimously.

‡Government have already approved the proposal contained in resolution No. 61, page 69. They have also approved the proposal contained in resolution No. 62, page 69, in a modified form.

to the teaching of his special subject with full attention." The premier Islamic Intermediate College at Dacca, we find, has not yet got on its staff any Lecturer in either of the vernacular subjects, Bengali and Urdu; the teaching of Bengali has up till now remained entrusted in a most undesirable manner to a teacher of the Madrasah Department, and it has not yet been possible for the College to provide teaching in the most important optional subject, Economics, for want of a Lecturer in the subject. The College building, even, cannot provide rooms for tutorial classes, and the College suffers badly for want of a Students' Common Room and a suitable hostel near the College. The Junior and High Madrasahs are no less ill-equipped and inefficiently staffed, as they do not receive much encouragement of financial aid from Government. Should not the existing Islamic institutions, suffering in efficiency badly as they do for want of financial aid, be first placed on the same footing with similar Government institutions in the general line, before their number is increased?

As for the recommendations regarding the establishment of a University of Islamic Learning [*vide* Report, page 69, No. (65)], it may be observed that the incorporation of the Reformed System of Madrasah Education into a modern and residential University* has been regarded as the turning point in the history of Muslim Education in the province, even its worst critics cannot deny that within less than two decades it has contributed unprecedently to the educational advancement of the community. "As a result of the deliberations of the Sharp Committee, the Nathan Committee, the Dacca University Committee and the Biss Committee, followed by the Calcutta University Commission, and, finally by the Dacca Board of Intermediate and Secondary Education and Dacca University, a system of education on Islamic basis has been evolved, parallel to the general line, touching it almost at every point, and equal in length, which again is divided into corresponding sections or stages." (Report of the Moslem Education Advisory Committee, page 79, paragraph 14.)

To combine it now with the Old System under the University of an old and only affiliating type would mean barring it out from the benefit of its wholesome association and competition with the general line. The inevitable result would be that the Old Type and Reformed Madrasahs will gradually overlap each other and the line dividing the two systems of education which should remain distinct will eventually vanish. This will lead necessarily and unavoidably to the deterioration of both types of Madrasahs.

Obviously, with a plea for placing the Reformed Madrasah Education under the proposed University of Islamic Learning, instead of allowing it, as contemplated in the Secondary Education Bill, to go under the All-Bengal Board of Secondary Education, the Report (pages 82-85, paragraph 23) raises the apprehension whether the proposed

*The Committee has recommended that the Reformed Madrasah education up to the Intermediate stage only should come under the control of the proposed University of Islamic Learning. Obviously the Department of Islamic Studies of the Dacca University will continue as at present. From a perusal of the figures given in Statements I and II on pages 49 and 50 one may, however, be inclined to think that the popularity of that department is on the wane.

Board will be in a position, without prejudice to the interests of general schools, to minister to the needs of special schools, and whether, under it, the Reformed Madrasahs will not cease to be treated as special schools and come to lose the privileges they are now enjoying as special schools. In this connection, it has also been questioned if the Dacca Board of Intermediate and Secondary Education, which has had Islamic Education under it for the last 19 years, has been able to carry out the duty of remodelling the grade of education in it and raising it to a state of efficiency. In answer to the above question, it will suffice if we only refer to the opinion of the Moslem Education Advisory Committee, which has acknowledged, in no ambiguous terms, the great work done by the Dacca Board in the field of remodelling the grade of education in Reformed Madrasahs:—

“The Madrasahs were at the end of a blind alley. The Board pulled them forward, brought them into line with general education, set up a standard of efficiency, partly modernised the course, introduced competition, and brought them under discipline. The very names given to the institutions by the Board, High Madrasahs (on the analogy of High Schools) and Islamic Intermediate Colleges show the transformation.”† (Report of Moslem Education Advisory Committee, pages 87-88, paragraph 38.)

We must, however, admit that there are some disadvantages from which the Dacca Board has been suffering owing to the lack of proper power of control, finance and inspectorate, etc. In order that the proposed Board may not be hampered similarly, the University of Dacca has forwarded to the Government its carefully considered opinion on the Secondary Education Bill in the light of the University's experiences of the working of the Dacca Board. We have no doubt that the Bill will ultimately emerge out of the Select Committee and the Legislative Assembly free from all defects including the disadvantages under which the Dacca Board has had to labour. Under the circumstances, we are of opinion that the Reformed Madrasah Education should invariably be under the proposed Board of Secondary Education in order to provide it with scope to develop on a par with the general education, as it is doing now. The jurisdiction of the proposed University should be limited to the Old Scheme Madrasahs only, as was, in fact, decided‡ by the Committee.

In conclusion, we beg to suggest that the abovementioned recommendations of the Madrasah Education Committee should not be accepted by Government.

*To be fair to a casual reader it may be pointed out that the Dacca Board expressed the above opinion in its quinquennial report (1927-28 to 1931-32) and that the Muslim Education Advisory Committee quoted it in paragraph 38 of its Report.

†In this connection paragraph 18 (2), Chapter 11, pages 15-18 of the Report may be seen. The Reformed Madrasah course and the Islamic Intermediate course were introduced and the examinations at the end of these courses were instituted by Government some years before the Dacca Board came into existence.

‡It will appear from page 115, paragraph 6(1)(a) how far the statement made here is correct. The fact is that out of 26 members only 5 in their Minutes have expressed the opinion that the proposed University should control old scheme madrasahs only.

Minute by Shamsul Ulama Maulana Velayet Hosain.

I have been closely associated with the Reformed Scheme of Madrasah Education since its very inception, and know how much accomplishment is attained by the present day scholars who complete the highest course in Islamic studies. In case one paper only is made compulsory in Arabic for the High Madrasah Examination instead of two as at present and the subject of Aqaid is omitted and the proposed modifications in the Islamic Intermediate Course in Arabic are given effect to, there will be consequential reductions in the courses for the B.A. and M.A. Examinations. As a result of this, Islamic Studies as such will lose their essence and retain only a name which may subsequently be done away with as no longer applicable. In my opinion, therefore (1) the proposed changes in the Reformed Scheme of Madrasah Education should not be adopted, and (2) no attempt should be made to put the Reformed Scheme of Madrasah Education under the proposed University of Arabic Learning which may exercise control over the Old Scheme Madrasahs only for the present and may extend its sphere of influence by and according to future requirements.

Minute by Maulvi Fazlur Rahman Baqi.

I beg to differ from the majority report in the following cases, subject to which I have signed the report—

(1) In my opinion the changes which have been proposed in the syllabuses and the courses of studies of the Reformed Scheme from the beginning to the Intermediate stage will affect the scheme very adversely. In case the recommendations of the majority members are given effect to, the Arabic and Islamic sides will become unworkable. It will not be possible for the students to read the difficult works on religious subjects which are hitherto taught at the B.A. and M.A. stages through the medium of books written in Arabic. The Intermediate Board of Dacca and the University of Dacca have been in charge of the Reformed Scheme from the very beginning. It is, therefore, extremely desirable that they should be consulted before the Government are pleased to take any action on the recommendations of the majority members.

(2) The main object of the Reformed Scheme is to evolve a type of education which will make adequate provision for teaching Islamic subjects to the students who will participate with students of the general line in following courses of studies and in taking the same examinations in general subjects. In the event of the Reformed Scheme coming under the proposed Arabic University the very spirit of the Reformed Scheme will be lost sight of. In fact, they will come back to the same position from which they have so far been dissociated.

Supplementary Note by Maulvi Muhammad Mozammel Huq.

I am writing this note not because I differ from my colleagues who signed the report in token of their approval of the recommendations made therein, but because I wish to supplement them, in the interest of my community, with such additional suggestions of mine as could not be incorporated in the report, in order to give them a wide publicity and also to bring them to the notice of Government when they will be considering the recommendations of the Committee.

2. For more than a century efforts have been made to reform the orthodox system of madrasah education in Bengal, but without any tangible results. It is true that the course of studies has been revised from time to time, but with all these it has practically remained the same as the Dars-i-Nizamia which was introduced by Mulla Nizamuddin Sihalvi, a resident of Sihali near Lucknow, who lived during the reign of Alamgir I, and was the founder of the famous Arabic school of Lucknow known as "Firangi Mahal." The products of old scheme madrasahs are not well-equipped for facing the struggle of life, nor are they, except only a few I am afraid, genuine savants and real enthusiasts for religion and learning. It is essential that Quoran, Tafsir, Hadis, Fiqh, Kalam, Bayak and Arabic Literature and Grammar should be taught in madrasahs, but old Philosophy and Logic which the Arabs learnt from foreign peoples should not be taught in them. When the madrasah course was revised in 1915, it was expected that the old should be retained with the addition of the modern. But that has not been the case, and the result is that there are now two types of madrasahs in existence hardly fulfilling the aims for which they are intended. This clearly shows that even in the field of Islamic Learning we have failed to evolve a single national system of education. To speak the truth, the education given in reformed madrasahs also neither makes the students sufficiently fit for the ordinary vocation of life, nor gives them sufficient knowledge of Islamic Laws so as to make them useful as religious guides. What is wanted is that, in the field of Islamic Learning we must evolve a system of education which should ensure that our youths will receive a sound and healthy training and improve morally and intellectually, so that they may become useful members of society. If we keep this ideal in view, then the madrasah system of education—whether old or new—must, up to a certain stage, approximate to the general system of education, i.e., the secular and the religious education must go, as far as possible, hand in hand. There should therefore be co-ordination between the two types of madrasahs up to Class X (new classification), i.e., up to the High stage, after which there should be bifurcation, one leading to the Alim, Fazil and Title courses intended for those who desire to specialise in Arabic Literature and Islamic Studies, and the other leading to the Special Intermediate College course which should not only approximate as far as possible to the general Arts course but will ultimately lead to the University course.

3. The Committee has recommended that English should be compulsory up to the Junior stage (Class VI under new classification) of old scheme madrasahs. This will not serve any useful purpose

unless the teaching of English is continued for some years more. As English is at present an essential language for Indians, every madrasah student should have a working knowledge of English, and this is not possible unless he studies it, at least up to the Matriculation Standard. English should therefore be made compulsory up to the new Senior stage. It may remain as an optional subject in the Alim and Fazil courses. It may be noted here that in the sister province of Bihar English is compulsory for madrasah students up to the Matriculation Standard.

4. The existing course of studies for the Alim and Fazil Examinations are heavy, and the students have to take a large number of papers. It is desirable that the courses should be simplified and the number of papers reduced. A student for the Alim Examination has, at present, to take 13 papers including optional subjects. But under the proposed course a student will have to take 14 papers including optional subjects. This is too heavy a burden. The number of papers should not, in my opinion, exceed 10 including optional subjects.

For Fazil Examination the number of papers is 14 both under the existing and the proposed courses. But any student offering the proposed Honours course in the Fazil Examination will have to take 17 papers. This is too much. The number of papers for the Pass course should be ten and that for the Honours course thirteen. Besides, the compulsory course is too heavy and the burden should be lightened by making some of the subjects optional, as, for instance, Philosophy and Kalam.

In the proposed curricula for the Alim and Fazil Examinations two Indian vernaculars—Bengali and Urdu—have been included in the group of optional subjects. In my opinion Vernacular (Urdu or Bengali as the case may be) should come under the head of compulsory subjects.

5. A resolution recommending the teaching of Arabic as a language in Classes III and IV of primary schools was adopted at a meeting of the Committee held on the 1st April 1940. Fortunately, the Committee at a previous meeting decided that the teaching of Arabic should commence in Class V of old scheme madrasahs, and also at a subsequent meeting adopted a resolution that the teaching of Arabic should begin in Class V of new scheme madrasahs, instead of Class III as at present. The acceptance of these two resolutions is tantamount to the cancellation of the other resolution. In any case there is hardly any point in making provision for the teaching of Arabic along with English in Classes III and IV of primary schools if Arabic is taught from Class V of madrasahs. The objections to the teaching of Arabic in Classes III and IV have been clearly set forth in paragraph 8 of Chapter IV, and it is hardly necessary for me to repeat them here. I am strongly of opinion that a retrograde policy like this, if adopted, will greatly hamper the progress of primary education among the Muslims.

6. The Islamic Intermediate Colleges owe their development from High Madrasahs to their present status to the recommendations of the Calcutta University Commission in Chapter XVI, paragraph 107, and

Chapter XXXIII, paragraph 100, of their report. The Islamic Intermediate College at Dacca corresponds to an Intermediate College described in Chapter XXXII of the report of the Sadler Commission, with four High Madrasah Classes attached to it. It would be a retrograde policy to separate the High Madrasah Classes from the Intermediate Colleges and to place them under the proposed Board of Secondary Education. These institutions should be retained in their present category and placed under the proposed University of Islamic Learning along with High Madrasahs.

